

Hemmingius
The Way of lyfe.

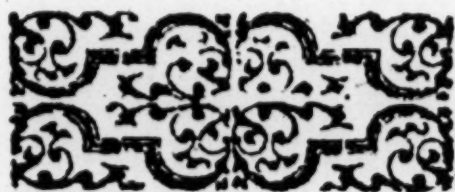
A Christian, and Catholique Institution comprehending principal pointes of Christian Religion, which are necessary to bee knowne of all men, to the atteyning of Saluation.

First delyuered, in the Danish language
for the instruction of those people, by Doctor Nicolas Hemmingius, Preacher of the Gospell, and Professoꝝ of Diuinitie, for the Kyng of Denmarcke, in his Uniuersitie of Hafnia:

And about three yeares past, (for the commoditie of others) translated into Latine, by Andrew Seuerinus Velleius:

And now first, and newly Englished, for the commodity of English Readers:

By N. Denham, this yeare of our
Redemption. 1579.



Imprinted at London by Richard
Jones, and are to bee sould ouer
agaynst S. Sepulchers Church.



To the Right woorshipful, Maister
Henry Sadleyre Esquier, Sonne of
 the right Honorable, Sir Raphe Sadleyre
 Knight, (one of her Maiesties, most ho-
 norable priuie Counsaile, and Chauncellour of her
 Duchy of Lancastre:) And also to Mistresse Dorothy,
 wife of the said Henry: Nicolas Denham: wisheth
 the fauour of God, with the increase of the
 knowledge of assured saluation, in
 IHSV CHRIST.



Mongest those
 seuen speciall Sages of the
 Græks, there was one, which
 beeing desirous to leane to a
 certayne follower of his sect,
 some speciall token woorthy
 of remembraunce: commen-
 ded vnto him (as the special-
 lest thing y hee could deuise)
 this Symbole ἐπὶ θεῷ (that
 is) Follow thou God. Wherby it is to be perceiued,
 that euen the very heathens, indowed onely, with the
 lighte, and wisdom of nature, and not able to pearce
 farther, than their reasonings, and argumentes taken
 of the visible creatures, which they saw, and perceyued
 with their senses) would stretch: did not only conclude,
 that there was a God, which was the woorkemayster,
 and disposer of all those thinges, and that hee was im-
 mortall: but also that hee was to be feared, and honou-
 red, and the sight, and ptesence of him, to be desired.
 For whilest that they considered, the globe, and compasse
 of the firmament, and the earth, with all the noble, and
 variable furniture therof, as the Sunne, the Moone, the
 Ay. Starres

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Starres, and vnder them, the varietie of the other creatures in their kindes, and lastly, the excellencie of the woꝝkemanſhippe of the frame of the body of man: they were induced to gather therof, this conclusion: that the woꝝkemayſter, of theſe thinges, was, not onely much moꝝe beautifull, and excellent, but that hee was, alſo, to bee honoured, and to bee wiſhed foꝝ, by preſence to bee inioyed. Hereof ſpꝛonge vp many contentions, and ſundꝝy deuises amonge them, concerninge the way, as well how to woꝝſhip him, here vpon the earth, as alſo to ſeeke ſome ſhoꝝte, and ready meane, to come to the ſight, and beeholding of him. But notwithstandinge, in as much as they wanted the direction of him, which is the leader into all trueth: they tyꝛed themſelues in their owne ſonde immaginations, and, not onely in ſteade of the true woꝝſhippinge of him, frequented Idolatries, moſt horrible, and execrable: but alſo, to come (as they ſuppoſed) to the ſight of him, attempted meanes, moſte pernitiouſ, and dampnable. In ſo much, that diuerſe of them, willinge to hye themſelues apace, to bee in preſence, with that immortality: could finde no better, oꝝ readier way, then ſpeedily, to murder, and kill themſelues. Which dooinges of theirs, notwithstandinge they were heynous, and wicked, and miſſed of the ende, and purpoſe, foꝝ which they were doone, (foꝝ this is certaine, that Hee which beleeueth not in the Sonne of God, the anger of God doth abyde vpon him: And agayne the Apoſtle ſayth: It is impoſſible without fayth to pleaſe God: yet it is apparaunte thereby, what earneſtneſſe was amongeſt theſe, both to ſeeke (according to their owne blinde iudgementes) what this God ſhould bee: and alſo, which ſhould bee the waye, not onely to walke, but rather to make haſte, and ſpeede vnto him. Which, if they that do profeſſe the name of Chꝛiſt, would conſider, and but compare themſelues in theſe circumſtaunces, with theſe men

Rom. 1.

1hon. 3.

Heb. 11. &
Rom. 14.

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men, beeinge but Heathens, and boyde, both of the true knowledge of God, the creatour, and also of him, which is the onely way, and would, but somewhat considerately ^{10h.} conferre together, the blynde diligence of the one, with (as it may bee very well termed) the diuelish, and secure negligence of the other: their forwardnesse in seekinge after that, which by all their toylinge, and tyzing of themselves, they could not truely finde out, with our backwardnesse, in not keping, and embracing that which (without our laboures) is freely geuen vs. and layed befoze our eyes: their feruency, in desiringe to finde and runne the way, to that which they wished for, with our coldenesse in walkinge the right way, which is playnely drawne forth, and delineated befoze vs: to bee shorte, their perswasions of themselves, by this visible Sunne, with our dulnesse: who, by that true, and bright shining Sunne, which is the brightnesse and wisdom of the Father, will not bee instructed, nor mooued: If (I saye) they would with some earnestnes, consider these things: it were not to bee doubted, but as they doe detest, and abhorre, the name and conuersation of the Heathen: so they would loathe (in such matters as seme, to bee the weightiest of all others) to bee eyther by others accompted, or in their owne consciences to bee condemned, for inferiours vnto them. But, to leaue all other partes of comparison, and onely to speake of one poynte, which concerneth our present purpose: it was taught amongst them, and practised by such as were of the best, and most reasonablest amongst them, as a mosse necessary, and principall doctrine: that they shoulde not alwayes heere continue, But passe from hence: and that there was an immortallitie of the Soule, which beeinge seperated by death, from the body, should, eyther, for the well, and vertuous walkeinge heere, (accordinge to their accompting of a vertuous lyfe) bee gathered into a certayne place of pleasure, with

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with the Goddes, or els, for not followinge the morall preceptes in following vertues, and eschewing vices, should not inioy the sight of the Goddes, but should by them bee punished.

This was the Sunne of (as I may terme it) their naturall, and blinde religion. Thus much euen nature her selfe, in that her corruption, had taught them. And therefore the better to stirre vp their hearers, to walke vertuously, and with the moze desire, in that path, which they supposed to bee the right waye: they vttered, and commended vnto them, and their posterity, many pithy, and saoury sentences, as: *Philosophia continua mortis meditatio*, that is: the loue or studie of wisdome, is the continuall meditation of Death: And, *Ad Ens Entiū semper contendendum*, that is: Wee must euer bee walkeinge towarde the cheefe being of beeinges, (whereby is ment, God himself,) with infinite such others, so tedious, here to be recyted, as in their bookes dayly handled, are plentifully to bee seene. But wee, which do beare the name of Christians, which liue at these dayes, in which (by the great mercy of God) such infinite treasures of Heauenly wisdome, and knowledge of Christian doctrine, is powred forth vpon vs: yea wee which haue, for their shadowed, and false, a cleare, and perfecte religion: for their crooked, and vncertayne bypath, a streyght and most assured highway: for wisdome naturall, the wisdome Demine: for Plato, Aristotle, and their Schollars, the Prophetes, Christ, and his Apostles: for the doubtfull ende of the pathe, which they taught, the certayne, and assured ende of the way which wee are instructed to walke in: are yet notwithstanding, in respecte of them so dull, and so carelesse of all these thinges, yea, and so litle ashamed of this comparison with them: that wee are litle, or nothing pricked forward, with the consideratiō of our moze plentifull blessings: litle, or nothing consider our owne contempt

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contempt, and ingratitude: seeme to make lesse accompt of Christ, his Apostles, and Ministers, then the heathen did of Pythagoras, Plato, Aristotle, and their Sectaries, and disciples: same, neyther by the promises of God to bee allured, no2, by his thzeatninges to bee feared: to be short, seeme neither to feare to runne headlong into that path, which leadeth to destruction, no2 to regarde to walke in that way which guideth to saluation. It is therfore to bee feared, least that come to passe, in this comparison, which our Sauour I E S V S C H R I S T himselfe pronounceth in the 12. of S. Math. comparinge, the diligence, and regarde of the Queene of the South, in comminge from the farthest partes of the world, to heare the wisdome of Salomon, with the negligence, and contempt of the Jewes: in refusinge to bee taught by Christ himselfe, comming amongst them: and likewise in comparinge the repentance of the Niniuites, at the hearinge of Jonas: with their obstinacy, and rebellion, in refusinge to heare the Sonne of God himselfe: namely, that as bee there cōcludeth of them both: that aswell the Queene of the South as also the Niniuites, beeing pꝛophane people, and heathens: shall rise in the last iudgemente, and condempne that adulterous, and obstinate nation: so that these heathens, shall then also arise, though not to theyꝝ own saluation, yet to the condemnation of those, which (glozyng in the name of Christians) haue so litle regard to walke the right way of eternall saluation. Which way of Saluation, so2asmuch, as it hath beene, by diuerse woꝛthy instrumentes, of the Church of Christ, in these our latter times, and ages of the world: tryed, and disseuered from that bypath, which leadeth to destruction and is (by the woꝛde of God, wherin that right way is fet foꝛth, and offered) sufficiently cleansed, from all bzambles, and weedes of incombꝛaunce, which both foꝛ wante of good husbandinge, and walkinge in, had ouer-grown

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growen, and hidden the same from many: and is now at the length, made so playne, and visible, that it may bee seene of all those, which doo not wilfully eyther cloase vp their eyes, that they will not see it, or if they doo see it, yet will not suffer their foote once to treade within it: a godly man (considering this) may, with sorrow, and græfe of minde, iustly mervayle, why there bee so many, which will not know it: so fewe, that doo regarde to know it: and why, fewer hauing found it, and beeing set into it, do so slenderly goe forward, and continue their course in the same. That wee may the better conceyue the causes of these thinges: let vs first consider, wherin this waye of Saluation doth consist. The knowledge therof consisteth, in the right vnderstanding of these two thinges, namely of the Law, and the Gospell. Whereas the Law therefore setteth forth vnto vs the Justice of God, and is set before vs, that wee may playnely see therein, as it were in a glasse, both what God requireth of vs, and also how weake, and vnable wee be to fulfill the same, that wee seeinge our owne, both deformitie, and imbecillity, should seeke for a cleanser, and a stronger, that may both cleanse vs, and fulfill it for vs: and by this meanes to be ledde to the Gospell, which setteth forth the same vnto vs: here, the first sorte, hauinge beene trayned vp, and nozeled in another manner of doctrine, concerning the Lawe and the Gospell, and hauinge not learned, the true endes, and right vses of them, for the which they were geuen: are so obstinately bent agaynst this true knowledge of the right way, which is in them contained: that they will suffer themselves by no meanes, to bee brought, once to enter their foote into it. The seconde sorte of people, are mere Achæistles, and such as hauinge beene alwayes full fed like Epicures, and thowoly pampered vp, with all kindes of worldly voluptuousnes, and pleasures of the flesh: are so lulled a sleape in them, by
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the subtilty of the Deuill, who holdeth them fast snarled: that they haue no leasure, once to bethinke themselves, no2 to regarde, eyther what G O D is, o2 his Lawe, and Gospell, neyther yet, what no2 where they themselves bee, no2 how they came, o2 fo2 what cause they are placed in the wo2lde, no2 how they shall departe foo2th of it, no2 what shall become of them after this lyfe, and so neyther passe fo2 Heauen, o2 Hell, G O D, o2 the Deuill: and therefore, no woonder, though they care not, fo2 the inquiringe, and much lesse fo2 walkinge in this way: bee- ing (as they suppose themselves, (in such a way, as there neyther is, no2 can bee any better. The thirde sozte, which doe finde it, and doo enter, and walke into it, and yet are oftentimes stayed, and hyndered in their course: are euen the most holpest in this lyfe, and the very electe of God: who hauing entred into it, and purposing with a good Conscience to walke fo2warde in the same: are notwithstandinge oftentimes, thzough the malice of the Deuill, (continually warring against them, and seeking to plucke them foo2th of that way, into the bypathe of destruction with him, and thzough the frailty of their own flesh, and the continuall allurementes, and baytes of the wo2ld, are oftentimes so drawne aside, and hindered, yea so bewitched, and dazeled: that it oftentimes seemeth vnto them themselves: that they neede not so earnestly, and so dilligently regard, to continue still their walking in the same. Hereof it commeth to passe, that, (by the permission of God) they beeinge eyther drawne backe, o2 stayed from going fo2ward, o2 pluckt fo2 a season beside the way: many heynous, and horrible offences, are by them committed: which aduantage (as long as they heedefully kept themselves, within the limittes of the right way of Salvation) the Deuill could not haue of them. When Dauid demaunded of the Lord, Wherewithall, a young man should cleanse his way, and the answere of the holy ghost within him

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him was this : By rulinge himselfe according to the worde of G O D, was then no doubt, both mindefull of this way, and diligently troade, and walked in the same: but, being a litle stayed therein, hee was drawne aside, and committed the most horrible offence of Murther, and Adultrie : but God hauing compassion vpon him, and not suffering him, vtterly to lose the right way of his Saluation : opening his Mercy, and Iustice togeather, and sending them vnto him, by the Prophet Nathan, did both mercifully set him in the right way agayne (after hee had repentauntly acknowledged his declining from the same) and also therewithal, iustly scourged him for his wandring & digression. The lyke may bee found of Ezechias, Manasses, Peter, and diuerse others: which (in reading of the holy Scriptures) are almost euery where to bee found, and here, for expelling of tediousnesse, are omitted. So that albeit, the godly man, or woman, bee sometimes hindred in the walking of this course, from goinge forward, or be plucked backward, or seemeth (as it were) set quite beside the way, wherby (as the examples aboue recited do declare) many horrible offences, and wicked actes, pleasant to the Deuill, are by them committed : yet, this hope they haue lefte them: that God will not suffer them (with the obstinate wicked, & carelesse vngodly,) to perish vtterly from the right way, but that hee will reach forth his mercifull hand of direction vnto them : which (they hartily repentinge, and taking holde of) will set them in the streyght, and right way agayne : wherein if they shall perseuere, and continue vnto the ende : they shalbe sure (as our Saviour Christ himselfe hath promised) to bee vndoubtedly saued. For, so hee himselfe sayth in *Math.* Hee that continueth to the ende, shalbe saued : And agayne : Continue vnto the ende, and I will geue thee a Crowne of lyfe. Thus wee see the diuersity of the people, which lyue, & remaine, euen amongst vs which professe the name, and religion

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of IESVS CHRISTE, how, and in what manner they
bee affected, to the knowledge of this way of eternall lyfe,
and Saluation. Whereof, some, (by meanes of a fo:
mer false receiued opinion deeply rooted in them) bee ob:
stinate, and wilfully will not learne it: some, are negli:
gente and carelesse, that they passe not fo: it: the thirde
sozte yet imbzacing it, and reioysing to walke in it: are
notwithstanding (thzough diuerse, and infinite impedi:
ments, and hinderaunces) either stayed, o: plucked back,
o: aside from it: and yet notwithstanding, by the mercy
of God, are called backe againe by earnest repentance,
and are agayne set therin: wherein they walke here vp:
on the earth, and continue their course in the same vnto
the ende, depart this life in walkinge in the same, and at
the ende of this way, enter into the Citie of eternal rest,
and saluation. The true doctrine wherof, beeing in this
litle Treatise both learnedly, and also clearly, & plainly
set fozth, by this godly learned man, beeing such a one, as
by the iudgement, and opinion of diuerse of the best lear:
ned of this our time, hath deserued, not the least cōmen:
dacion, of the Church of Chzist: when I had perused, and
conferred with my frænd, I thought very meete, and pro:
fitable, to conuert into our vulgare spéeche, fo: the com:
modity, & comfortable instruction of all those, to whom it
shall please God, to geue eyes to see, eares to heare, hearts
to conceiue, and fete to walke aright, in the ready way to
lyfe, therin set downe, and deliuered: as in the diligente
reading, and meditating of the same, shall (I hope) to the
comfort & sound instruction of the Chzistian Conscience,
moze playnely appeare. For, as the Doctrine therein
conteyned, is, both necessary (and as touchinge the sub:
staunce therof) is such, that the true Chzistian man, o:
woman, may not bee without the knowledge, and practise
therof, in this life, if they desire to attayne to the know:
ledge, and vnderstanding of their saluation in the lyfe to

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come : so is it (asmuch as is requisite therunto) both pi-
thily, very playnely, and also familiarly, aswell in plain
speech as easy Methode, set downe, and deliuered : & fur-
ther, with good aduiselement, and deliberation handled, and
diuulged. Touching the Authoꝝ himselfe, it is sufficient-
ly knowne amongst the learned, what hee is: as beeing
such a one, which hath not the lowest roome, amongst the
best, and moste approued Chzistian wziters of this our
age : brought vp from his infancy, in the studies, and ex-
ercises of learning, and godlynesse, notably qualified, and
furnished aswell with liberall artes, and languages : as
pꝛincipally in the study, & pꝛofession of Diuinitie: which
pꝛofession hee hath woꝛthely and diligently executed (as
by his owne testimony set downe in his Epistle befoꝛe
this booke, is to bee seene) by the space, and continuance of
thytie yeares : beeing therunto called, by the Kinge of
Denmarcke, to supply the place of his publique reader,
and pꝛofessour of Diuinitie, in his vniuersitie of Hafnia,
where with great fame (as I heare) hee at this day con-
tinueth. Touching the perticuler matters, conteyned,
and handled in the booke, ther are such (as I haue already
sayd, and in the diligente perusinge therof shalbe better
perceined) that the knowledge of them in a Chzistian,
may not bee wanting. And I doubt not but the Chzistian
reader (if hee haue any desire to aspire to the knowledge
of Iesus Chzist) hauing a while busied himselfe therein :
shall freely in his owne conscience confesse, as much as
I haue heere spoken. Foꝛ, if hee desire (in shott summe,
and bꝛiefely, and yet sufficiently) the perfecte, and right
vnderstanding of the Law of God, what it is, how many,
and what the true vses therof bee, to what end it is geue
vnto men : also, what the Gospell is, and to what ende it
is geuen, what wee must necessarily beleue of Chzist, (as
it is consonant to our common sayth :) How hee is our
Mediatour, Redecmer, and Sanctifier : by what meanes
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hee declareth and setteth forth his benefites vnto man-
kinde, what his benefits be toward vs: what is to be con-
sidered & learned of the Sacraments, aswel of Baptisme,
as of the Supper of the Lorde: besides diuerse other ne-
cessary doctrines, of the right worshippinge, and seruice
of God, of prayer, and diuerse other places which (as I
haue sayd) in the diligent perusing of the same, shall moze
evidently appeare, to the Christian reader. If hee desire
(I say) to bee instructed, exhorted, or comforted, in these
things, hee may here finde them, both soundly, & plainly
expounded. All which pointes, being by other most god-
ly, & learned pastoures of the Church of Christe, notably,
and pithily in these latter times set abroade vnto the be-
holding of the worlde, to no small benefit of the Congre-
gation of Christ: yet by reason of their buckling with the
aduersaries of the trueth, in refelling their corruptions,
and cauilling obiections, they were forced, to write with
greater stile of wordes, and moze Scholeryke, whereby
their workes became moze conuenient (in some pointes)
for students in Diuinitie, then for the common peoples
perceauance, and Capacitie. Which things I speake,
not that I would deborte any from the reading, and dily-
gent exercisinge of them: yea I doe rather most hartely
exhorte them therunto: but this I say, to the ende, to take
away the offence, which (as I my selfe haue heard (some
haue taken (though vnderferuedly) when they perceyue
the in some places (for the causes afoze recyted) to write
eyther somewhat longer then they thinke meete, or sum-
what moze artificially then they doe conceyue. Which
offence, (not geuen, but vniustly taken,) they should easi-
ly let fall, if they woulde consider the causes afoze sayde,
which violently dze to those learned men, and by an ine-
uitable necessity, enforced them so to doe. From which
seditiousnesse, (if they will needes so accompte it) they

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are in this small treatise deliuered: where so sundry great occasions were not geuen to the Authoꝝ: For as hee aunswereth here but to few obiections, so, writinge his booke for the common sort, hee frameth his answeres and solutions, bothe shorthe, and easie. Which worke (after sundry other learned, and fruitfull laboures witten of Diuinitie, by him, which are extant, and set abzoade in the Latin tongue:) the sayde Authoꝝ wrote, and deliuered abzoad, at the first, in the Danish language, for the instruction, and consolation of the people of that nation, and specially for such of them, as could not gather y^e knowledge of godlynesse, forth of other languages, wherein it was witten: which beeing so witten, and set abzoad, it was, by diuerse learned men of the same Region concluded vpon, for the worthynesse thereof, to be turned into the Latin speche, to the ende, that other faithfull heades, and teachers of the Church of Christ, seeing the same, and perceiving it to be, both sound, and comfoꝛtable, might the sooner conuerter, or cause the same to be conuerted, into their owne seuerall languages: and commend the same, to those poꝛtions of the Church, and flock of Christ which are to their seuerall charges committed.

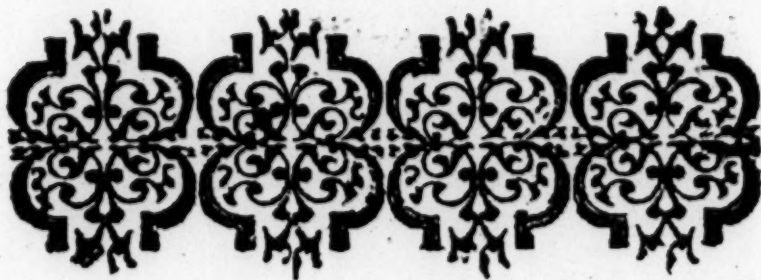
Which Treatise beeing now at the last, conuerted into our common language, by mee, for the causes aboue rehearsed: I here dedicate, and present (Right worshipfull) vnto you both: beseeching you to accept the same, as an argument, and testimony of that well willing affection, which (by sundry your gentlenesses exhibited, and shewed) you haue, deseruedly, raysed vp in mee. And albeit, I can not iustly auouche it, to be any recompence for any parte of the same: neither yet doo proffer it to that ende: yet rather then I would incurre the compasse of that sentence of the Philosopher, Perit quod facis ingrato: *That is losse which is doone to an vnthankfull person:* I had leiffer by proferinge that litle, that I may make auoydance

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auoydaunce therof. I beseeche almighty God pzeferue you bothe, and confirme, and increase in you, vnto the end, those good giftes of his grace which hee hath already beegun in you: and so illuminate you with the light of his holy spirit, that yee may both see the right way, and seeing it, you may haue a desire to walke in the same: and that walkeing daily forwarde in the same, and so continuing vnto the end: you may passe, in at that gate, which leadeth from the sourginge, and dangerous Sea of this transitozie lyfe, into the Hauen of perpetuall rest, and quietnesse, there quietly, peaceably, & ioyfully, to beholde the glorious face of IESVS CHRISTE. to whom with the Father, and the holy Ghost, be pzaise and dominion for euer. Amen.

Your Woorships humble at commaundement:
N. Denham. From London this xxv. of October, the yeare of our Redemption, 1578.

FINIS.



To the Christian Reader.

WHeras in this booke (good Christian Reader,) certaine faultes are committed in the Printinge thereof, though they bee not many: which haue come to passe, for want of directing the Printer, in some such places of the written copie, which were eyther blotted, or obscurely penned: & in reading might be some trouble, or hinderance vnto thee: my counsaile is, that (bee fore thou settle thy selfe, to the diligent reading thereof) thou shouldest looke vpon these faultes here followinge, and as thou findest them here set downe, and noted by the Pages, & lynes: so thou shouldest turn vnto them, and with thy pen, amend them, which beeing doone, thou shalt reade it (I hope) to thy instruction, and comforte. I ceasse here to speake further of the dignitie, of the woorke: wishinge thee, first to reade it, and then after, to reporte the dignitie thereof to others: and in my simple Iudgemente thou shalt finde in thy conscience, cause sufficient to commend it, and thanke God for it.

So fare well.

Faultes escaped in Hemmingius his Epistle.

Page.	Lyne.	Faulte.	Correction.
3.	25.	appeerations,	apparitions.
9.	3.	Aegypticall,	Aegyptiacall.
Godem.	30.	varitie,	varietie.
12.	23.	Prophet,	prophetes.
Godem.	26.	vnifosme,	vniforme.
Godem.	31.	althefull,	healthfull.

Faultes escaped in the Booke.

Page.	Lyne.	Faulte.	Correction.
17.	13.	admonish,	admonished.
19.	23.	Ceremonicall,	Ceremoniall.
22.	30.	natiue,	natiuitie.
25.	9.	first,	fifte.
28.	12.	as,	all.
35.	27.	punished,	vnpunished.
44.	23.	cleane,	cleaue.



To the magnificent, and worthy Gentleman, excellent in wisdom, vertue & godlinesse, Biornone Kaaes, Lord of Starupgaarde, most prudent senatour of the kingdome of Denmarke, president for the King in the Tower of Malinogien: And to his welbeloued wife, the noble, chaste & godlie Lady Christine Nicolai Fil.

Nicolas Hemmingius wisheth grace and peace from God the father, through our Lord

IHSVS CHRIST.



F all the things which are in the worlde, there is nothing either more better, or more precious, either yet more profitable: than to know God, & his will aright, and to worship and reuerence the same. For, as this whole world is momentanie, and shall passe away: so in like manner the treasures thereof, with how soeuer beautiful and magnificent titles they be named: Yet (to be all fleeting & falling away) dayly experience may shew and teache vs: vnlesse we would suffer our selues to be blinded, or (as it were) to be bewitched of the same. But, to knowe God (*Arigh*t) and (hauing gotten the knowledge of him) to worship him aright, according to his will, reuealed in his word: that continueth for euer, and leadeth man (from the vnstedfastnes of this vnconstant world) the right way to eternall life and saluation. Therefore in Iohn, Christ saith: *This is e-*

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ternall

*Iohn. 17.
verse 3.*

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Psal. 84.

ternall life, to knowe thee to be the onely true God: and Iesus Christ whome thou haste sent. And in another place: What doth it profit a man to gaine the whole worlde, and loose his owne soule? Therefore Dauid iudgeth aright, in Psal. 84. where he saith: One day in thy courts, is better than a thousand: I had rather bee a doore keeper in the house of my God, than to dwell in the tents of vngodlynesse. For the Lord God is a light and defence, the Lord wil giue grace and glorie: and no good thing will he withhold from them, which walke in innocencie. In these wordes, Dauid putteth a difference betwene those, which are without the church, and those (whiche beeing within the Church of CHRISTE) haue the true vnderstanding of the BEEING and VVILL of God.

This difference, he placeth in foure thinges, moſte ſpecially to bee remembred: by the contraries of which, both doe appeare the more euident: namely, bothe how great, the honour, and high bleſſed eſtate of the children of GOD is: and contrarywiſe, how great the miſerie and calamitie is, euen of the moſte mightie of this world, which be not citizens of the Church of God.

The firſt good thing, and commoditie of the children of God, or of the Church is, That God himſelfe is in her as a moſte lightſome ſun. For, euen as from this viſible Sunne, there commeth vnto the worlde, Light, Heate, and ſhining beames, wherby al things are quickened and cheriſhed: ſo, frō God, (which is the Sun inuiſible) there cometh vnto the Church, Light, (that is to ſay) cleere knowledge of GOD: there commeth
1. Cor. 13. Heate, that is, affections burning with Faith, Hope, and Loue: and ſhining beames, which are the manifolde

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folde consolations, whereby the faithfull soule is releued, cherished, and comforted. This Sunne, as it riseth to such as feare God: so it setteth to the negligent, the wicked lyuer, and the carelesse. It is therefore (with great diligence) to be taken heede of: that the godlie (through a certaine sluggishnes of their owne, in hearing, or reading the word of God, wherein this Sunne brightly shineth) doe not suffer this Sunne to be, either darkened, or hidden from them. For, as this visible Sunne, if it shall seeme to a sicke body in his dreame, to be hid, or darkened, there is daunger (as *Hippocrates* affirmeth) of moste certaine death, to the sicke body, to be at hand: so, if our *sunne christe* be darkened vnto vs (his doctrine beeing either abolished, or obscured) not onely darcknes hangeth ouer vs, but also the death of the soule, and moste assured eternall condemnation.

Furthermore, we may heereby perceiue, the misery of them, as many as are destitute of this *sunne the worde of GOD*. For, they beeing blinde, doe, bothe grope in the darknesse of ignorance: and beeing ignorant of God, are stricken with dreadfull amasement of minde, when sinne sheweth forth it selfe in their consciences. And albeit, that Conscience seemeth in many, to be (as it were with an hot yron) seared, as though it were voyd of all feeling of sinne: yet notwithstanding it will at sometime be wakened vp, at the least in the extreame agonie of death, and will driue the miserable soule into desperation: than the whiche thing, nothing may happen vnto manne, either more heauy, or more bytter: as hauing leather, that hee had neuer beene created

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and brought vnto light.

Psal 5.

Psal. 18.

1, Tim. 1.

The second good thing, or commoditie of them which knowe the *essence* and *will* of GOD, and yeelde themselves obedient to the same, is : that God is a defence, or sheeld vnto them, wherewith they are compassed, defended, and sheelded, against the kingdome of darcknesse. Of this sheeld speaketh Dauid in Psal. 5. when he saith: *All they which hope in thee shall reioyce, they shall euer be giuing thanks, and thou shalt dwell in them: all they which loue thy name, shall reioyce in thee. For thou Lord shalt blesse the righteous, and with thy fauourable kindenesse, shalt thou compasse vs as with a sheelde.* Item Psal. 18. *And thou haste giuen me the defence or sheelde of thy saluation, and thy right hand doth vpholde me.* In this manner, it is the good pleasure of God, that he wil not on-ly, (with the crowne of his fauourable kindenesse) compasse his about: but also, will haue them to bee happie, with perpetuall blessednesse. Paule, when he writeth to the Ephesians, thus: *(Take vnto you the sheeld of Faith, where with ye may quench all the fiery darter of the wicked:)* Signifying, that we are the compassed about with the sheeld of faith, when we fight a good fight, holdeing a stedfast beleefe of the doctrine, with a sure confidence of mercy, & a good conscience. This sheelde, forasmuch as the enemies of God doe want: what (I pray ye) can be more miserable then they? For inasmuch as they be naked and vnarmed, they are not able to resist the diuel the prince of darkenes: but he obtineth ful dominion in them, & throweth them headlong out of one wickednes into an other, vntill he haue brought them to vtter destruction.

The third good thing or commoditie, which the
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godly haue by the healthfull knowledge, and feare of the true God: is called of Dauid *Grace*.

This *Grace*, is the fauour of God, forgiuing sinne to the belecuers, for the death of his sonne, and garnishing them with a most pure garment, which is, *The obedience or righteousness of Christe*: VVhereby they are in such wise reputed righteous in the sight of God, as if they them selues had fulfilled the lawe. But they which are out of the congregation, are voide of this grace of saluation: and doe remaine vnder sinne, the wrath of God, and eternall damnation, for their iniquitie.

What this grace is.

Roma. 5.

The fourth commoditie which they (that know and feare God) doe inioy: is called of Dauid, *Glory*. This *Glory* is, *The adoption* of the adopted sonnes of GOD: *The inhabiting* of the holy ghoste, and the hereditary possession of eternall blessednesse, by Iesus Christe. But contrarywise, they whiche doe not knowe God, are the bondslaues, and dwelling places of the diuell, are mooued by his spirit, and to eternall ignominie, are they reserued.

What this glory is, and wherein it consisteth.

The fifth good thing or commoditie, which God (by the *psalmist*) promisethto vnto the godly, is cōteined in these wordes: *He will withhold no good thing from them which walke in innocencie*. O, how great is this promise? It is all one as if he should say: They which walke in innocencie, (that is to say) they which by faith doe yelde obedience vnto God, shall be abundantly indewed with all good thinges: so, that they may perpetually inioy them, and shall neuer stand in feare of any euill to come vnto them. And albeit, that all the Children of God, shal in this world suffer persecution:

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persecution: yet notwithstanding they are certaine of the good things promised, which heere they obtaine by hope, and in the life to come, shall (without all impediment) for euer possesse. But contrarywise, they (which haue neither learned to knowe God by his worde, neither yet to feare him according to his will: vnto them ignominies, sorowes, and calamities, shall neuer be wanting: but vnto the Diuell, (whome they haue serued) they shall be thrall and subiect for euer.

Heereby now euery one may easely vnderstand that to be moste true which I propounded in the beginning, namely: *That of all things which are in the world there is nothing either more better or more precious, neither yet more profitable, than rightly to know the ESSENCE and WIL of God: and that this knowledge is drawne forth of the word of God, in the which word, he hath opened bothe him self and his wil.* But least any man should suffer himselfe to be seduced by the deuill & his members: it is to bee knowne, that the worde of GOD is not any other where to be sought, than in the writinges of Moses the Prophetes, the Euangelistes and Apostles, whiche are beautified with the testimonie of the omnipotent God, which is the eternall veritie, and can not lye, as Paule speaketh. But some may obiekt, or, at the least thinke with himselfe in his heart, (as many doe, although they expresse it not by their mouth) after this manner: If wee were certaine, that that worde were in very deede, the worde of God himself, doubtlesse, it were of all things farre the most precious: but, the world, for a great parte therof, is against the same, and fewe there be which imbrace it,
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& fewest of those which liue according to the same: yea, there be also very many, which verely with their mouth confesse the same to be the word of God, but yet by their liues and manners (contrary to the same worde, whereof they doe so commonly boast) they deny the same. This (without all dout) is that temptation, which the Diuell breathed into our first Parents, whereby he also seduced them, neither doth he at this day ceasse with vnwearied study, by this his olde deceitfull subtiltie, to circumuent and destroy very many. It is therefore cheefely necessary for all Christians, to haue in a readinesse, (touching the certitude of the word of God) firme arguments & sure demonstrations, which (in the olde and new Testament) are euery where to be found.

There be in generall two kindes of testimonies, by which it is cōuinced, that the doctrine of the church in the bookes of the Prophets and Apostles deliuered: is verely proceeded and inspired of GOD him selfe. Of these, the first is, *An outwarde testimonie*: but the other is *inwarde* in the heartes of eche of the godly.

I call that the *Outwarde Testimonie*, which runneth *into the senses of men, that it may send to the minde, the brightnessse of the Heauenty veritie*. Of this, there be six partes, of which partes, albeit euery one by it selfe, might suffice, to euince the infallible certitude of the doctrine of the Church: yet not withstanding it pleased the moste mercifull God, by so many meanes to sustaine our infirmitie.

What the outwarde testimonie is.

The firste parte therefore, of the *outwarde testimonie* is, *The Diuine manifestation*, by the whiche God him selfe, (proceeding from his secret seat) hath, (with

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(with his owne voyce) reuealed his wil, touching the doctrine of the Lawe and the Gospell. And, albeit that God hath often, and at diuerse times manifested himself, repeating with other, & other words, the selfe same doctrine: we notwithstanding, wil recite certaine of the more selected appearings of God.

First of all therefore, hee appeared to *Adam* after the fall, and deliuered first with his owne voyce, the doctrine of the *Lawe* and the *Gospell*. For in that that he layd punishments vpon our first parentes, for their rebellion (in perpetuall testimonie of his anger against sinners) it pertaineth to the lawe: and in that *Gen. 3.* that he promised: *The seede of the woman, to crush the Serpents head*, it is the voyce of the Gospell.

Furthermore, God appeared vnto *Noah*, and by a wondrous deede confirmed bothe the doctrine of the law & the Gospell. For, when with the flood, he destroyed the vnrepentant: he executed the sentence of his lawe: but when he deliuered *Noah* beleeuing his word, & (by faith) beeing obedient vnto him, he established a testimonie of the promise of his grace reserued, which is of the *Gospell*.

After the flood, *G O D* appeered vnto *Abraham* ten times, to *Isaach* his sonne twise: and to his Nephew *Iacob*, seuen times. In which appeerations, was propounded not diuers, but one, and the same doctrine alwayes, of the *seede of the woman*, (that is to say) of *christe Iesus our sauour*.

After these thinges, God appeered to *Moses* in *Ægypt*, repeating bothe the doctrine of the lawe and the *Gospell*, and with wonderfull doings confirming the same. For the iust plague & calamitie of *Pharao*,
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and his ministers, is to be referred to the Lawe: but, that glorious deliuerance of the people, with Moses, foorth of that *Aegypticall* house of seruitude: is to bee referred to the Gospell. All which things are, figures of the last Iudgement, wherein God will condemne the Diuell, with all his traine: and receiue to himself, into euerlasting Tabernacles, as many, as with a true, and liuely faith, shall constantly cleaue vnto Christe.

In the new Testament also, the same GOD hath founded his word from Heauen, and hath commended vnto vs Christe the teacher, with his owne mouth, saying: *This is my beloued sonne, in whom I am well pleased: heare him.* As if he should say: In time paste, I promised the seede of the woman to crush the head of the serpent, & to repaire againe my image in man, (the curse of the Lawe beeing taken away) beholde, he is heere present, heare ye him, which hartely loue life, and saluation: for in him am I wel pleased (that is to say) by this my sonne, am I reconciled to the world, that is, to all them, which (by faith) shall receiue him. Let vs oppose all these apparitions, with many others (in which one, and the same doctrine is alwayes repeated) against the Deuill, and all wicked Sophisters, *Mahometistes*, vnbeleeuing Iewes, and prophane nations: and to conclude, against our owne prudence, and carnall wisdom, ascribing vnto God alone, the praise of the veritie.

Matth. 3.

The second parte of the *Outward testimonie* is, The *varitie of miracles*, (that is to say) of the peculiare, and extraordinarie workes of God, which can not bee doone, by any creature. All these thinges hath God

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done, that he might help our imbecillitie: that when these outward miracles should present themselves to our eyes, we should decree in our minde, that to be the doctrine of God, which (with such manner of woorkes,) as with seales is confirmed.

And, albeit that these miracles (from the beginning of the worlde, forth vntill the times of the *Apostles*) be innumerable: yet notwithstanding the scope, and end of them all, is one: namely, that they might confirme the truth of God, (that is to say) the doctrine of the Lawe, and the Gospell.

In the olde Testament are found miracles done before the flood, in the flood, and after the flood. Likewise in *Agypt*, and after the going out of *Agypt*, and in the wilderness, by the space of 40. yeres. In like manner, in the time of *Iosua*, of the *Iudges*, of the *Kings*, of the Captiuitie of *Babylon*, and of the *Macchabees*, vnto the comming of Christe: all which, did seale the same doctrine, beeing oftentimes repeated.

Gen. 3. The miracles also, of the new Testamēt, wrought by Christe, are no lesse wonderfull: concerning which, he saith to the Iewes: *if ye beleue not mee, beleue my woorkes*. Cheefly this is woorthy to be considered, that Christe the third day rose again from death, and afterwarde, in the beholding of five hundred brethren, did ascend visibly into heauen: and so accomplished the first promise made vnto *Adam*. All these, yea or one of these miracles might be sufficient for vs, that we should beleue the word of God: but it so seemed good vnto God, by the varietie of these, to sustaine our infirmitie.

The third parte of the Outwarde testimonie, is
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The moſte certaine fulfilling, (or accompliſhment) of the Prophets : which witneſſeth, that God himſelfe ſpake, by the mouth of his miniſters. For, we haue an vn-moueable foundation of our faith, when (to the foreſayings concerning the Meſſias, or Chriſte, prophecied by Moſes, Dauid, Daniell, and other Prophets) we ſee the Hiſtory euangelicall, to aunſwere. The ſtedfaſtneſſe of faith (ſaith Auguſtine) conſiſteth in this : that all thinges which came to paſſe in Chriſte, were tolde of before. Hecereof our faith concludeth on this manner.

He alone, without all doubt, is the true, and onely Meſſias and Sauour of the worlde, in whome alone doe meete together whatſoeuer hath beene foretolde, touching the Meſſias, by Moſes, and all others the Prophets of God.

In Ieſus, the ſonne of Mary alone, meeteth together, whatſoeuer hath beene (touching the Meſſias) foretolde by Moſes, and all the reſt of the Prophets of God:

Therefore: Ieſus alone, the ſonne of the virgin Mary, is, (without alldoubt) the Sole, true, and only Meſſias, and Sauour of the worlde.

Vpon this foundation, the Apoſtles of Chriſte, Peeter and Paule, builded the faith of the Gentiles : whiche would neuer haue beleueed in Chriſte, vnleſſe they had ſhewed them, this agreemente of the foreſayinges, and their fulfillinges in Chriſte. Touching this mat-

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ter, let the 17. *Aff*: and 2. *Peter*. 1. bee reade.

In like manner also, the foretellings of the Prophets (touching the moste greuous persecutions of the Church, which at this day, we finde that Romish *Antichrist*, and *Mahomet*, to fulfil) are extant. Heere, let vs comforte and lifte vpp our selues against the kingdome of the Pope, & the raging of *Mahomet*, when we confer the euent, with the Prophecies shewed long time before. Of the tyrannie of the Romish Bishop, and *Mahomet*: *Ieremie*, and *Daniel*, foreshowed: when we therefore doe see these things to haue come to passe, what letteth, that we should not thorowly perswade our selues, that those thinges shall come to passe, which are foretolde of the *Aduent*, or comming of the kingdome of *IESVS CHRISTE*, wherein, namely in the last day, he will appeere, and will raise vp all people from death, those whiche haue doone good, to the Resurrection of life: but those which haue done euil, vnto the Resurrection of damnation, as the whole sacred Scripture, touching this matter, doth euery where moste plentifully teach vs.

The fourth parte of the Outwarde testimonie, is, the consent of *Moses*, the *prophet*, *christe*, the *Apostles*, and of the whole vniuersall Church, in doctrine and worshipping of God. For, all these, with one vnifosme agreement, haue holden the same doctrine of *The Lawe*, and *The Gospell*, and the same manner of worshipping God. Neither hath the diuersitie of ceremonies (which for the cōsideratiō of times, haue beene changed) troubled this agreement, one, & the same foundation of the true and altheshull doctrine, euery where remaining. But if this doctrine had not
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beene inspired by God, so greate an agreement had neuer beene in these *Ministers* of God: whome, (both in teaching, and propounding the same matters, it is conuenient, that their successours should imitate.

VVhere that thing is accomplished, there must needs be the true Church of Christe, and without this not else where.

The fifth parte of the Outwarde testimonie, is, *The Indurance*, and conseruation of the Church, from the beginning of the world, vnto this time, and so farther, vnto the last day of Iudgement. Heerunto appertaineth that, which is in *Acts. 5. when the scribes, and pharises* rose vp and went together to counsaile, to suppress the Apostles of Christe: that auncient *Gamaliell*, a Doctor of the Lawe rose vp, and said: *if Acts. 5. this counsell, or this woork, be of men, it shall be dissolved: but, if it be of GOD, ye cannot dissolve it.* This is it which Christ him selfe affirmeth, that against his Church, *The gates of Hel shall not preuaile.* Matth. 16.

The sixth parte of the Outwarde testimonie, is, *The bloody confession of many Martyres*, from *Abell* vnto *this present day*. For, they are called *Martyers*, because they beare witnesse to the truth of the Heauenly doctrine, not onely with their mouth, but also with their blood. A matter worthy to be remembered, is reported of *Ignatius* the Scholer of Saint *Iohn*: that, when at a certaine time, the Tyrant would by threatnings haue constrayned him to deny Christe, hee answered: *How can I deny him, whose name I doe beare written in my heart?* VVhich thing beeing heard, the Tyrant commanded the body of *Ignatius*, to be cut in funder, and the heart beeing taken out, to be deuided

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into small peeces: which thing when it was accomplished, in euery peece so cut of the heart, the name of *Iesus* was found manifestly discrybed.

The other kinde of testimonies, wherby the certaintie of the doctrine of the Church is confirmed, is: *The inwarde certification* (or assurance made) by the holie Ghoste, sealing the heartes of faithfull people, touching the veritie of the *Gospell*. Of this thing, *Paule* 2. *Cor.* 1. speaketh: *It is God* (saith he) *which hath annointed vs, and sealed vs in Christe, and hath giuen the earnest of the spirit in our heartes.* This *Certification*, the godly doe feelee, cheefely, in feruent & earnest prayer vnto God. For, when Prayers doe proceede from a true faith: we feelee in our heartes the answer of God, whereby we are made the more assured of the diuine promises.

Hetherto, I haue numbred breefely, the testimonies whereupon, as vpon foundations, the vnmo- uable certaintie of the Christian doctrine, is stayed. God graunt, that these things may be effectually confirmed in the mindes of * many, that they wauer not any more, but that they may dayly, more, and more abound, in all sence, and knowledge. This word of God, beeing by so sure testimonies approued: God hath commaunded to be spread abroad, through the whole compasse of the world, and by the Ministerie of the same, gathereth out of all mankinde, a Church vnto himselfe: which (through Christe) he hath pre- destined to eternall life and saluation. It, therefore becommeth godly Magistrates, to promote this selfe same worde, that it may be purely, and sincerely deli- uered in Schooles, and Churches, and set ouer to the posteritic. The charge whereof, when the moste
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ners. Rom. 5.

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godly, and wise Princes, and Kings of Denmark, perceived to appertain vnto them: they founded this noble vniuersitie of *Hafnia*, and morcouer enriched the same, with moste bountifull stipendes: that in the same, they (which in deliuering the pure doctrine of the Gospel, might in time to come, with fruite, serue their countrie) might be instructed and learned.

I, beeing called vnto this Vniuersitie, that with my laboures, I might assist the studyes of Learners: forasmuche as I had hetherunto, bothe with liuely voyce taught, and also committed to open monuments of letters, many things of the moste sacred diuinitie, in Lattin: it seemed good to me now, by this writing, set forth in the common language, to set forward the studyes of godlinesse in them, whiche are ignorant of the Lattine speech. I haue drawen together, into this litle booke, out of the writings of the *Prophets*, and *Apostles*, all those things which are necessary to be knowne of a Christian man to the attaining of saluation. And I will, this same little booke to remaine in place of my confession of euery article of the Christian Religion, which hetherto, about the space of 30. yeeres, I haue, in the Church &, Schoole of *Hafnia*, openly propounded.

That it hath seemed best to me, to establish the same (*moste woorthy Gentleman*) vnder your name: that thing is doone, that I might declare my self to be mindful of very many benefits, which haue beene by you, to mewards perfourmed, these 21. yeeres now together, from that time, wherein, that magnificent, and gentle Gentleman your brother *Nicolas Kaaes*, was first committed to my fidelitie, and discipline.

I beseech

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I beseeche God, that for his only begotten sonne our Lorde IESVS CHRISTE, he will conferue the puritie of his worde, in this Kingdome of *Denmarke*, to the glory of his name, and the saluation of many: and that, with his holy spirit, he would gouerne the indeuours of those which, either in the ecclesiasticall, or politicall estate, which shall go about to set forewarde his Gospell: that the kingdome of the Deuill beeing destroyed, the Temple of Christe, may in our hearts be builded, Amen. That ye also, (by the fauour, and goodnesse of GOD) may long time be preserued safe, and in good health, I wish of God from my whole heart, through Iesus Christe our Lord.

*From Haffnia the feast day of
Martin, in the yeere of our
Lord. 1570.*



A CHRISTIAN AND
Catholike Institution, compre-
hending, principall pointes of
Christian Religion, which are neces-
sarie to be knowen of man, to the
attayning of saluation.



THe Princely, and
diuine Prophete Da-
uid, in the 119. Psalme,
(sheweth, that al man-
kind is so blinded with
the darcknesse of igno-
rance, that he cannot
perceiue the right way
of saluation, vnlesse he bee, of God himself, by his
healthfull worde, brought into this right path,)
in these wordes: Thy word is a Lanterne vnto my
feete: as though he would say, euen as without
thy word (O LORD) I must of necessitie goe a-
stray: so by the benefite of thy word, (whiche I
esteeme to be as a Lanterne to me, to my salua-
tion) I tread the right way, and as long as I
followe this light going before me, that is to say
Thy worde, I cannot goe astray or be Deceiued.
Which thing happeneth alike to al other people
in the world. For which cause also they are not
amisse compared vnto straying Sheepe, which
wandring farre from the Shepheard, & sheep-
folde, must (if they will be brought back againe)
heare the voice of their Shepheard, and (as a
D. burning

burning light) followe the same.

Forasmuch therfore, as I haue determined, in this present writing, to dispute of the V Vay of Saluation, it seemeth good vnto mee, first of all, to followe this counsell of Dauid, and to shewe forth this healthsome Lanterne, whiche lea-
deth all people into eternall ioy, and saluation, as many as perseuering vnto the last hower of death, shall followe the same, going before them. And because this same Laterne, whiche we call The worde of God, is diuided into two partes, namely into the Law and the Gospel: I will in the beginning set downe a text out of the 22. Chapter of S. Matthew, which, (as it were in a Tableture) shall set before our eyes, these two kindes of doctrines, which are moſte specially needefull to be knowen, vnto saluation. Moreover I will in such wise declare these two principall fountaines, with the other articles comprehended vnder these, (particularly, but yet somewhat plentifully & plainely,) that nothing at all may be let passe, which is behouefull for them to knowe, beleue, or doe, which desire to be made partakers of eternall saluation.

The wordes of the Euangelist are

these. Matth. 22.

THE Pharises (hearing that he had put the Sadduces to silence) they came together, & one of them, a certaine Doctour of the Lawe, asked him a question; tempting him, and saying: Maister, which is the
greatest

The question
of the
Pharisee.

The way of life.

3

greatest commaundement in the lawe? I E S V S saith vnto him, **T H O V** shalte looue the **L O R D E** thy **G O D**, with all thy hearte, and with all thy minde, and with all thy soule: This is the firste, and the greatest commaundement, and the second is like like vnto this: **T H O V** shalt loue thy neighbour as thy self: In these two commaundements hang all the **L A W**, & the **P R O P H E T S**. VVhilst the Pharises were gathered together, Iesus asked them saying, what think ye of **C H R I S T E**? whose Sonne is he? They say vnto him, The sonne of **D A V I D**: He saith vnto them, How then doth Dauid in spirit call him **L O R D** saying, The Lord said vnto my Lorde, Sit thou on my right hand, vntill I make thine enemies thy footestool: If Dauid therefore cal him **L O R D**, how is he then his **S O N N E**? And no man was able to aunswere him any thinge, neither durst any man from that day forth, aske him any moe questions.

The answere
of Christe.

The question
of Christe.

The answere
of the Pha-
rises.

In this text of the Gospell recited, are contained two question, mooste cheefe and weightie of all others, which may be brought forth of the scripture, touching the attayning of saluation.

The first question is propounded by the Pharises, the other by our Lorde Iesus Christe.

The Pharises, through notable malice of hart, and vnmeasurable hatred, wherewith they pursued Christe, doe moue a question concerning the lawe, and deinaund of Iesus, which is the greatest commaundement in the Lawe: for in as much as Christe condemned the Pharises, which esteemed them selues to liue according to the lawe, and would bring in Baptisme, whereof

D.ii.

there

there was no mention made in the Lawe: they thought that he would speake something, rashly against the Lawe of Moses, that they, (by this meanes) might haue occasion to accuse him, and take him out of the way.

CHRIST, on the other side, hauing cōpassion on the great blindenes of the Pharises, asketh the, what they thought of Christ, & whose sonne he is: and that thing he doth, with this intent, that an occasion might bee giuen him, wherby he might instruct, and teach them forth of the Scripture, what they should esteeme of Christ, (that is to say) of him, whom God promised to Adam, Abraham, and the rest of the holy fathers, to be the Sauour of the worlde.

Furthermore, that these questiōs of the Law, and of Christe, may the more cōmodiously serue vs to the furtheraunce, & instruction of saluation: I wil chuse frō hence three Doctrines, which (the grace of GOD assisting) I will declare in order.

- I. FIRST, of the causes, by whiche the Pharises beeing mooued go about to take Christe out of the way, and what crafts they vse, to bring this wicked purpose to effect.
- II. SECONDLY, of the true vnderstanding, and vse of the Lawe.
- III. THE THIRD, of CHRISTE, namely, what we ought to esteeme of him: And howe wee obtaine saluation through him.

The first Doctrine.

THE IEVVES, and cheefly the Pharises, went about this thing with great indenuor, That they might tangle Christ in his wordes, & being caught, they might quarrell with him, and, at the length deliuer him to death. Behold therefore how great the diuersitie of minde is of the one towards the other, in Christe & in the Pharises. IESVS sought this only thing, & they being deliuered from sin, he might saue them: but the Pharises craftely catch his words, wherby they might accuse, and oppresse him. This waywardnes of mindes is at this daye (alas for sorowe) found in many, which persecute those, which wish well vnto them, and shew them selues very carefull of their saluation. But wherof comineth this so fyer and insatiable hatred of the Pharises towards Christe?

Matth. 22.

CHRIST reprehended their great & manifold sinnes, namely, Arrogancie, Hypocrisie, Couetousnes, & erronious Doctrine, wherby they led away both them selues & others. Arrogant, and proude people, are of such malice of minde, that they take it greuously, that they should be admonished, & do with great contention persecute those, which dare be so bold as once to minish or hinder their false conceiued opinion of the great estimation of the selues. Wherfore it is the lesse to be meruailed, that these so proude & arrogant Pharises doe with hatred persecute Christe: which euery where, and continually, tolde them to their teeth, and condemning them, objected vnto

vnto them, this their filthy pride: especially whē as they in the meane time, considered not, that this was doone of Christe, for their profit, and saluation. But, forasmuch as these are Hypocrites, which repute the selues to be righteous before God, and man, albeit they bee inwardly filled with all filthynesse and malice, yea altogether like vnto dead mennes graues, whiche although they shewe outwardly whited, and garnished, yet inwardly they abounde with poysoned, and abhominable filthynesse: therefore, they doe not gladly suffer those, whiche reprehensive, and condemne them of sinne. And, for this cause these Hypocrites, will not graunt vnto Iesus Christ this glory, (That he alone is righteous, and that whosoever wil be made righteous, doe obtaine the same, by this our onely Lorde Iesus Christe. Therefore, in the 21. of S. Matthew, Christe saith vnto them: Publicanes, and sinners, shall enter into the kingdome of God, before you.

Moreover, if you inquire, why these things be so: the cause is in a redynesse: for Hypocrites doe presume, that they are without all sinne, and trust to their owne righteousness whiche they haue not: but Publicanes, and sinners doe knowe and confesse them selues to haue sinned, and to haue no righteousness of their owne, wherby beeing vpholden, they may make their boast. When they therefore doe heare sinne reprooued, they doe forthwith very easily (in comparison of the Hypocrites) acknowledge their sinnes, and embracing with ioy the preaching of grace,

grace, doe repent, forsake the conuersation of their former life, conuert them selues vnto God, by faith in Iesus Christe, & bring forth frutes of faith. An example of this thing is to be seene in Luke Chap. 18. in the Publicane, & the Pharisee, of the which two, the Publicane standing in the Church afarre of prayed: the Pharisee with great pride boasted of his owne righteousness. Likewise Luke 7. In Simeon that hoste of Christe, and in that sinfull woman, whiche, there hauing washed the feete of Christe with her teares, wiped them with the heary lockes of her head.

This waywardnesse is moreover very like vnto couetousnesse, for that it suffereth it selfe to be reprehended of no body, but indeuoureth to couer it selfe, with the cloke of wisdom, sedulitie, and sparefulnesse: when as notwithstanding it is in very deed, (as Paul teacheth) meere Idolatrie: for, the couetous man reposeth more hope, in these momentanie goods of the world, than in the liuing God. Therefore, it is not to be meruailed, that the Pharisees hated Christe, and with all their power persecuted him, which iustly reprobued their wicked couetousnesse, and execrable Idolatrie. That Christe also did in like manner reprehende their errours about the heauenly doctrine, neither did they take it with quiet mindes: for they dreamed that the keyes of wisdom, were in their powers alone, wherewith, euery of them supposed, that he might open, and shut vp heauen at his pleasure: wher-

as

as they notwithstandinge were , in the meane time, voyde, both of the true vnderstandinge of the Lawe , and of the true knowledg of the Messias : this their blindenesse, they could at no hand suffer, to bee reprooued of Christe.

LASTLY. The Pharises toke this thinge also greuously in Christ : that hee not onely reprooued them of their owne wandringe out of the way : but that they also , (through their erroneous Doctrine) did leade other awrye, from the true shepheard, and way of Saluation.

Of these so great offences , Christ accused the Pharises , that either (amending themselves) they might bee saued : or els (continuing in their sinnes,) they should looke for, both here in this worlde , the iuste punishementes of God : as also after this life , euerlastinge dampnation . But, howe did the Pharises take these thinges of Christe? Euen altogeather after the same manner , as a madde man is affected agaynst him : which goeth about to Delyuer him from his disease , and madnesse . For , euen as a man distraught of minde, doth with feete, nayles , and byting, enemylike assaile him, which labourerth to laye medicinable handes vpon him : so the Pharises with handes, and feete applye to this thinge : that they maye sclaunder Christe, and take him out of the waye : and therfore they so lempnely sent their messengers thise vnto him, the tuesday next beefore they crucified him . In the first Embassage were the Pharises , with the Herodians , which demaunded whether it were

were lawfull to giue tribute to Cæsar, or not : And that thing they doe with this intent , that if Chrifte did affirme the question propounded, the common people might forsake him , and so it might be easily lawfull , to Deliuier him to Death : but if he did Deny it, he might fall into the hands of Herodes seruants , who hauing taken him, might kill him as a seditious man: But in vaine doth the craftinesse of man wery it selfe, against the wisdom of God. Chrifte answereth neither affirmatiuely, nor negatiuely, but the coyne being shewed by them, he saith, whose Image, and inscription is this? They answered him Cæsars: And hee said vnto them: Giue vnto Cæsar, the things which are Cæsars , and vnto GOD, those things whiche are Gods : so, that of this answer of Chrifte, neither y Herodians, nor the common people found, why they might iustly be offended.

THE SECOND Cinballage was of the Saduces, which deny the resurrection of the dead. These men thought that (out of the doctrine of Chrifte , teaching that all people should rise againe in the last day) they might inferre some absurditie, in this maner: There were (say they) with vs seuen bretheren, and the firste hauing married a wife, deceased : and hauing no seede , left his wife vnto his brother : likewise the second, and the thirde , vnto the seuenth : laste of all the woman also dyed : In the resurrection therefore, whose wife shall she be of the seuen?

They supposed now that Chrifte would appoint

Matth. 22.

pointe her either to one of them, or to al of them together, whiche if he had doone, they would haue cryed out, that y^e coulde not be conuenient, for the contentions, hatreds, and abhominable filthynesses, that would followe therof. By this way, they hoped, that they should confute the doctrine of Christe, & to deliuer Christ to iudgement, as guilty of vnt ruth, to be punished. Let vs heare what Christ answereth vnto them: Ye erre (saith he) not knowing the Scriptures, nor the power of God, and are ignorant what is the difference to come, betweene the condition of this life, and of the life euerlasting. In these words Christ sheweth thre causes of the erroneous Doctrine of the Saduces.

Psal. 119.

THE FIRST IS, that they knew not the Scriptures, which alone teacheth vs to try the trueth, from falshood, in all those matters, which concerne the businesse of saluation. Therefore David saith, Thy word is a lanterne vnto my feete.

THE SECOND CAUSE, that they knewe not the vertue and power of God, by the which, he was able as easily to raise vp y^e Dead, in the last day, as it was not hard to him, to create all things, of nothing, in the first day. Therefore, when we thinke vpon the resurrection of the Dead, reason is not to be admitted into counsaile, which is onely occupied about these corporall things: but we must looke back to the scripture, and knowe that nothing is impossible before God, the omnipotent creator of all things.

THE THIRD CAUSE of the error of the

the Saduces, Christe assigneth to bee this, that they did not consider the difference of the condition of man in this worlde, and in the life eternall. In this life there is neede of wedlock: but in the life eternall they shal neither marry nor be marryed: for they shalbe as the Angels of God, in heauen. And the loue of the other life, doth by a thousand degrees excel the loue of this world, yea, that will darken this: even as the sunne rising in the morning, taketh away the light from all the other starres, and alone with his owne brightnesse lightneth the world.

THE THIRD EMBASSAGE was of the Iewes, beeing made vnto Christe the very same day: this is the same, whereof the present text of the Gospell maketh mention.

VVhen the Pharises had heard that Iesus had in this wise stopped the mouthes of the Saduces, they came vnto him, and asked him which was the greatest comaundment in the Lawe? Matth, 22.

That was doone of them, not because they would learne, but that they might haue some occasion to destroy him. For they thought thus with them selues: because this fellowe bringeth in Baptisme, and accuseth vs, which liuing according to the Lawe, doe boast our selues to be righteous by the woorkes of the Lawe: surely, and without al doubt he condemneth the Lawe, and doth far lesse esteeme it the his Baptisme which if he doe, there wil lye a iust action for vs against him, as against one blasphemouse against God him self, as one which hath the lawe

The way of life.

of God, in no estimation, which the Lorde him selfe gaue vnto vs by his seruant Moses. To these things Christ answereth, saying: the greatest, and the first commaundement is:

Thou shalt loue the Lorde thy God, with all thy heart, with al thy soule, and with all thy mynde.

And the seconde is like vnto this.

Thou shalt loue thy neighbour as thy selfe: In these two Commaundements hang all the Lawe and the Prophets.

Doubtlesse the Pharises looked not for such an answer to be giuen them, therefore none of them could say any thing against him. And so we see, that neither wisdom nor prudence can preuaile against the Lorde, which bringeth to naught the wisdom of the wise, and confoundeth the vnderstanding of the prudent, as it is in Esay. Chap. 29.

The seconde Doctrine.

TO VCHING THE LAWVE

I will explicate these three things.

- I. FIRST, I wil speake in generall of the two cheefe Commaundements and heads of the Law, (that is to say) *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy minde: And: Thou shalt loue thy neighbour as thy selfe.*
- II. SECONDLY, of the foure principall errors about the doctrine of the Lawe.
- III. THIRDLY, of the true vse of the Lawe.

¶ Of the first.

TH E Lawe in this place setteth be-
fore vs, the two cheefest commaunde-
ments: the first of the louing of God:
the other of louing our neighbour. And in what
manner God is to be loued, it expoundeth say-
ing: Thou shalt loue the Lord thy God, with all
thy heart, with all thy soule, and with al thy minde:
In what manner also thy Neighbour is to bee
loued, it by and by addeth: Thou shalt loue thy
neighbour (As thy selfe.)

But what is it to loue God, with all thy hart,
with all thy soule, and with all thy minde? This
word of (L O V E) comprehendeth thre things. *Ignoti nulla
cupido.*
Firste, it comprehendeth a knowledge of the
thing that is to be loued: for of a thing vnknow-
en there is no desire. Moreover it comprehen-
deth all the affections and motions of the hart,
which do accompany pure loue. Thirdly, it com-
prehendeth all workes whiche are required to
this loue. Therefore the lawe of God ioyneth
these thre together, when it saith: Thou shalt
loue the Lord thy God with all thy heart, with
all thy soule, and with all thy minde: so that
there be in the heart, that is to say, in the vnder-
standing of man, a cleere light and know-
ledge of G O D, Whome (he assuredly perswa-
deth him selfe) to bee the moste beste, and
moste excellent, namely the fountaine of all
goodnesse.

MOREOVER, V Vith all thy soule, that is, all the affections, motions, and desires of the heart, it oulde tende to this end: that thou maiest loue God, cleaue vnto him, & place in him the soundnesse of thy loue, whereby thou mayest keepe him moste sure in thy heart, and, for ever inioy him.

LASTLY: thou shouldest loue him, V Vith all thy minde, or, with all thy strength: so that thou shouldest conuert all thy cogitations, indues, and studies, to set forwarde, and defend whatsoeuer thinges doe appertaine vnto God, and to fight against those thinges, whiche are contrary vnto G O D, namely, by resisting the Deuill, Sinne, and all their trcupe, and garrison.

* or Zeale.

And so we see here, in what manner the three cheefe naturall powers, or abilities, ingrafted into the soule of man, namely, **REASON**, **APPETITE**, and * **ANGER** doe shewe forth thier strengthes. For, **REASON** inquireth for the cheefest good (that is to say) **G O D**: **APPETITE**, desireth that same principall good, and by loue ioyneith it selfe vnto it. **ANGER** (or Zeale) is kindled to vpholde, and defende that principallest good, **G O D**, and enemylike fighteth against the Deuill, sinne, and the occasions thereof, and all other thinges whatsoeuer are contrary vnto God.

MOREOVER, when thou hearest, that thou art commaunded, to loue God, with all thy heart, with all thy soule, and with all thy minde:
heere

heere thou must consider that God doth require a loue, P V R E, and P E R F E C T, E T E R N A L L, and S P I R I T V A L L, so, that thy loue should bee, pure, without spotte: perfectte, with out all faulte: eternall, without all intermission: and spirituall, without all affection, and leuen of fleshly concupiscence.

THE OTHER great Commaundement is this. (Thou shalt loue thy Neighbour, as thy selfe.) Heere God appointeth the rule of the loue of our neighbour, to bee, the loue of our owne selfe. But, that this may be the rightlyer vnderstanded, two thinges doe come to bee considered. F I R S T, we must Discerne betweene two manners, after which man loueth him self: for, of these two, the one is damnable, and vnlawfull, the other is accounted good, and lawfull. Furthermore, wee must Discerne also, betweene the person of man, and that corruption whiche sticketh in man. Man is sometime affected towarde himselfe, with a blinde, vnwise, and hurtfull loue, springing from the corrupte and depraued nature, (that is to say) from the fountaine of sinne, which by our sinne of heritage dwelleth in vs. This loue shall not be the rule of the loue of thy neighbour: for, to loue him after this maner, were plainly before God to hate thy neighbour.

There is besides this, a nother manner of louing him selfe, and the same is lawfull, and graunted, whiche springeth from the holie Ghoste, and faith in I E S V S C H R I S T E:
when

when a man directeth all his counsailes to that end, that he may doe those things which are acceptable vnto God and healthiome to himselfe. This loue beeing labofull, and labodable, shalbe the rule, of the loue, wherewith we should loue our neighbour: so that from the very heart we should reioyce with him, ouer all those things, which may redounde, to his profit, and saluation, by godly desires wishing him, all goodnesse, and, by faithfull counsailes, labour, goods, and prayers, setting him forward: and on the other parte, by turning away studiously with all the minde, and heart, what soeuer, either to his life, or soule: or, (to be short) either to his goods or faine: may be hurtful. In another* place, our Lord and Sauour Iesus Christe, setteth before vs his owne example, in place of a rule to be followed: Loue ye (saith he) one another, euen as I haue loued you: And therefore Christ calleth this, (A newe Commaundement.) Whereby he would teach vs, that we should helpe our neighbour, if necessitie require, euen with the peril of our life: not hauing so great regarde of our owne commodities, as of the health, & profit of our neighbour. In what manner Christe hath loued vs, Paule sheweth in the 5. Chap. to the Romaines: as heereafter, in the thirde Doctrine, shalbe saide more at large.

* Iohn. 13.
& 15.

The second thing, which I gaue warning of, to be considered, in this chiefe commaundement of the loue of our neighbour, is, The difference betwene the person of the man, and that corruption
which

which cleaueth vnto him. The corrupt and wicked man, (as much as appertaineth to his corruption, and wickednesse it selfe) it is lawfull to hate: but, as much as appertayneth to the person, as farre forth as it is man, partaker of humane nature with vs, the same is to be loued: so, that what we hate in him, namely sinne, and corruption it selfe, that wee should reprehende: and againe, we should loue in him, that whiche deserueth loue, that is, & being man, he might be conserued, as Augustine teacheth. Let these things suffice touching the first member, which I aduonish in the beginning to be obserued concerning the law.

Of the second.



Another thinge which I propounded, was touching the errours, which false teachers sowe abroad, aboute the Doctrine of the lawe. Of these, there be foure sortes. In the first order are they, whiche flatly reiect the lawe, and vtterly deny it, to be taught in Christian Churches. In the seconde are they, which in Decde retaine the Lawe: but they teache, that man is able through his owne power to satisfie the law. Next vnto these are they, which affirme, that man is not able to fulfill the whole lawe: but yet some parte thereof. They occupy the fourth roine, which say, that euerie religion hath her law, which is sufficient to saluation, to him that fulfilleth it.

f.

These

These foure errors, through their poysoned contagion, are very mischieuous: neither are they staied vpon any other foundation, then vpon the Deceiptes, and lyinge subtilties of the Diuell, which stirreth vp men, to seduce one another, from the puritie of the true Doctrine of the Lawe and the Gospell. I will therefore refute these errours one by one, in the same order as they were beefore, of mee rehearsed.

THE ANTINOMIANS which flatlye reiecte the Lawe, and denye it to bee taught in the congregations of Christians, are scant worthy, that their opinion should bee refuted with many wordes, as agaynst whome not only, true reason of man: but also CHRIST himselfe, and his Apostles, and as many as haue beene faythfull teachers in the Church of Christ, doe resist. The Argumentes wherewith they vphold their opinion, are these.

1. Argument

Christians (say they) haue nothing to do with Moses: Therefore, neither are they subiect to his Lawe.

2. Argument

Item: Christians are made free by Christe: Therefore: Christe commaunded the Gospell to bee preached to all creatures, of preachinge the lawe hee commaunded nothing at all. Lastly: The holy Ghoste (say they) is the teacher of Christians: what vse then shall there bee of the law, amongst them? With these, and other like reasons, they suppose themselves to proue, that the Law is neither to bee reteyned, nor taught in the congregation of Christians.

But

But a man may first Demaund of these men :
Doth it beecome Christians, to loue G O D , and
their neighbour ? I beleeeue, there is none so pos-
sessed of the Diuell, that hee dare Denye this.

Seeinge then that Christians must loue G O D
and their Neighbour , why shall it not bee also
lawfull for them to knowe , in what sorte they
ought to perfourme the same : For, what thing
shall the woorkes of loue bee , vnlesse it bee di-
rected by some certayne manner : But , foras-
much as the Lawe of God, (that is to say , the
tenne Cominaundements) doth teach vs both :
namely , that wee should loue G O D , and our
Neighbour , and also, in what manner the same
should bee doone of vs : what is hee that seeth
not these men manifestlye to erre , which would
abolishe the Lawe of God , and forbidde that
it should not sounde in the Christian congrega-
tions.

1. Where as they object , and say :

Christians haue nothing to doo with Moses.
that is true , as farre as apperteyneth to the
ceremoniall, and forensicall lawes of Moses, the
sacrifices , Circumcision , and such like outward
ceremonies , which ought to endure vntill the
comminge of Christe onely , and afterwarde to
cease : but it is not true , as touching the lawe
of G O D , that is to say , the Decalogus , which
was giuen vnto man in his first creation , and
afterwarde repeated, and written in two tables
of Stone , that the remembraunce therof might
bee perpetuall.

or forme wordes

I will cease here to speake, howe that Christe him selfe bothe taught the lawe and expounded it at large: as did also the holy Prophets, and their successors.

2^d But, that which the Antinomians affirme in the second place: Christians not to bee vnder the lawe but vnder Grace: I graunt this also, so that it be rightly vnderstood, as Saint Paule himselfe expoundeth it: Christians are not vnder the Lawe: that is to say, they which beleene in I E S V S CHRIST are not vnder the condemnatory sentence of the law, because there is no condemnation to them which are ingrafted into Iesus Christ, Rom. 8. But the Christian hath neede of the Doctrine of the lawe, whiche must bee the rule of his life, shewing him what doth please God, and what is contrary to his godly will.

Furthermoze, where they say:

Christians are made free:

Therefore, They are not vnder the Lawe.

To that, I answere thus: True it is, Christians are made free, from the Condemnation of the Lawe, from sinne, and hell: but not so, that in the meane season, it may be lawfull for them to doe what they list: they are for this cause made free, that they should serue God alone, loue him, and their neighbour as much as lyeth in their whole powers, as the Lawe exhorteth, and teacheth.

If moreouer they go forward to say: Christe gaue commaundement touching the preaching of the Gospel to euery creature: but, touching the Law

he commaunded nothing at all: I answered, Christ commaunded forgiveness of sinnes to be preached, but what is sinne, but transgression of the lawe: Now then, If Christians haue no lawe, then it must needs be, that they neither haue any sinne. Beside this, Christe himselfe, and the Apostles doe exhorde all Christians, to bringe forth frutes of repentance, (that is to say) good works, according to the lawe of God.

The laste argument of the Antinomians is such: The holie Ghost (say they) teacheth Christians: Therefore, They neede not the lawe:

O, how foolish, and fruolous an argument is this: They should rather haue concluded thus: The holie Ghost teacheth Christians, Therefore we neede teachers, and the worde, namely The Lawe, and The Gospell. For, the holie Ghost, doth then teache, and mooue the heart of man, when the word is receiued by y eares, in which word the Holie Ghost will be of force, in those which heare it, and by faith embrace the same.

We see then, how, not onely foolishly, but wickedly they doe, whiche dare snatch away from vs the lawe of G O D, and throwe it out of the Christian congregations, and affirme, that the same is not to be taught. Leauing therefore, the contagious mischeefe of this errour, let vs giue thanks vnto God, for communicating vnto vs his Holie Lawe, and let vs further beseech him, that he would giue vnto vs his holie spirite, by the which, many thinges acceptable, and pleasing vnto him, may be doone of vs. For if the

The way of life.

Diuell had obtained this victory of vs, that hee had spoyled vs of the lawe of GOD, as hee had successe therein, in Paradise: what should let, y hee should not againe, make vs guiltie of death and eternall damnation: For, hee which lea-
neth not to acknowledge his sinnes, by the Law, the same, doubtlesse, knoweth not how to em-
brace, grace by the Gospell. Hee which can not esteeme his sicknesse, or the greivousnesse of his disease: the same, must of necessitie haue a negligente care, of seekinge forth a holosome medicine.

IN THE SECOND ORDER of those which erre about the doctrine of the lawe; are they, which, in deede, doo reteyne the lawe, and doo rightlve affirme, that it is to bee taught in the Churches of Christians, but this they false-
ly affirme, That whosocuer will, may by his owne power, and minde fulfill the Law: & by this meanes attaine righteousnesse beefore GOD, and merite eternall life. The falsenesse of this opinion, I will in such wise shewe by manifest demonstrati-
ons, that euery one may easily perceyue, that no man amongst all men (the onely man Iesu Christe excepted) is able to fulfill the Lawe of GOD.

The Condition of humane nature in all men peeldeth vnto vs, the first argument of this our asseueration. The same is such, that all men e-
uen frō the very nativity, are vnpure, vncleane, and thall vnto sinne. Forasmuch then, as it is euident, that from a rotten, and stinking foun-
taine,

sayne, no water can bee drabone, but rotten, and stinking : it is manifest that man beeing vnpure and deitiled with sin, cannot yeeld pure, sincere, and vndefiled obedience, vnto GOD. Therefore Salomon sayth *Eccle. cap. 7.* There is not a man righteous vpon the earth, which dooth good, and sinneth not.

And *Iob. chap. 14.* VWho can make that cleane, which commeth of an vncleane seede ? truely no mortall man can bring this to passe. For wee do all draw our beginning, from a sinfull lumpe, and an vncleane roote : and is it possible that the fruite should bee better, than the Tree it selfe : therefore, this demonstration of the prooofe standeth sure.

VWhosoeuer are vncleane, can not yeeld cleane, and pure obedience to the lawe of God.

But, all men, (only IESV CHRIST excepted, which from the lawes of byrthe customable, and common to nature, is exempted) are by nature vncleane :

Therefore, No mortall man can fulfill the lawe of GOD.

The second argument wherby it is conuincd, that no man can fulfill the lawe of GOD, is taken of the vniuersall experience of man. For, there is no man found in the vniuersall worlde, who (askinge his owne heart, and examining his owne conscience,) shall not straighte waye finde himselfe to bee farre of from that perfection, which the Lawe requireth.

Who

Who perceiueth not him selfe, to haue doone of tentimes things not to be doone, and againe, to haue left vndoone, things to be doone: And albeit some dare boaste much of fulfilling the law, doone by themselves, or by others: yet notwithstanding the iudgement of their owne heartes, is against them selues, whiche although it lye hid from the sight of men, yet it is euident, and lyeth open vnto God, which seeth, weyeth, and tryeth, all the cogitations, and affections of the heart of man.

The third argument, whereby it is proued, that no mortall man can fulfill the lawe of God, is required, Of the iuste Iudgement of God, who condemneth onely the guiltie. and the transgressors of his diuine lawe, and commaundements. Forasmuche then, as no man is free, from the iudgement of God, and punishmentes, namely, sicknesses, aduersities, and at the laste Death it selfe: which do all fal in, by reason of sinne: (that is to say) for transgression of the lawe of God: who doth not heereby easily perceiue, and without doubt concludeth, that al men are guiltie, and transgressours of the lawe of God, so that by the workes of the Law they can attaine no righteousness?

The fourth argument is taken, Of the contrarietie of the Lawe, and the nature of man. For, the lawe is Spirituall, but the nature of man is Carnal, which thing Paul proueth Rom. 7. where he saith: We knowe that the lawe is spirituall, but I am carnall solde vnder sinne: that is to say, I am
so

so subiect vnto Sinne, that I am neuer so free from it, that I may fulfill the spirituall lawe of God: but I giue thanks vnto God, by I E S V S CHRIST, which for my sake hath aboundantly perfourmed all that, which I my selfe coulde not perfourme. This argumente Paule handleth at large, in the Chapter euen now cited of vs.

The first argument wherby it is proued, that no mortall man can fulfill the lawe of God, The voyce of GOD himselfe doth offer vs, in Moses, the Psalmes, and the Prophetes, and so forth in the whole Euangelicall, and Apostolicall Scripture.

Genes. 6. GOD saw, that the mallice of man was greates vpon the earth, and all the thoughtes of his heart were alwayes bente vnto euill.

Iob. 9. I know for a truth, that it is so, that manne shall not bee iustified in the sighte of GOD, if hee would contende with him, hee shall not bee able to aunswere him one for a thousande. **And a litle after Iobe sayth of himselfe**, If I would iustifie my selfe, my mouth will condemne mee.

Psalm. 14. They are beecome corrupt, and abominable in their dooings, there is none which doth good, no, not one. Verse. 2.

The Lorde looked downe from Heauen vpon the children of men, that hee might see if any did vnderstand, and inquire after GOD.

They haue all gone out of the way, they are altogether become vnprofitable, there is not one that dooth good, no, not one.

The way of life.

psalm. 130. If thou, Lorde, shalte marke our iniquities, (O LORDE) who, may abide it? **f**or this cause Dauid, in the 143. Psalme, prayeth on this manner: Enter not into Iudgement with thy seruau^t O LORDE, for none lyuinge shalbee found righteous in thy sight.

Proverb. 20. VVho can say my heart is cleane, I am cleare from sinne?

Esaie. 64. VVee are beecome vncleane all the sorte of vs, and our righteousness is as a steyned Cloath: VVee haue all fallen awaye as a leafe, and our iniquities haue, as the winde, snatched vs away.

CHRISTE in the thirde of Iohn sayth: That which is borne of the fleshe, is flesh.

Paule. Rom. 3. VVee haue shewed (causes beeing rendred) that both Iewes, and Greckes are all vnder sinne.

Ephe. 2. VVee are by nature the Children of wrath.

Out of theese now recyted, and many o^r ther testimonies of the Scripture, it is many^s festlye conuinc^d: That no mortall man can fulfill the Law of G O D.

The sixte Argument of this our asseuerati^on is set downe by Paule, to the Galathians. Chap. 2. **I**n these woordes: If righteousness come by the Law: then **C H R I S T** dyed in vayne. **F**or, Christe came into the worlde, to fulfill the Lawe, which was impossible for all menne in the whole world to perfourme: But as many
as

as beleeue in him, to them shalbee imputed the righteousnesse of the Lawe, which, Christ, in his owne person, hath doone, and obeyed.

Thus I haue proued, by sixe moste firme, and euident Argumentes, the opinion of the Papistes to bee false, who, in teachinge, writinge, and declayning, dare affirme, against their owne conscience, that, man is able to fulfill the lawe of God, and so, by woorkes, to bee reputed righteous in the sight of GOD.

AMONGEST THOSE, which teache not rightly of the Lawe, they are to bee placed in the thirde roome, which doo graunte, that man can not in parte satisfie the Lawe of God: yet notwithstandinge hee may in many thinges perfourme obedience to the Lawe. And therefore (say they) by how much, the more stoare of good woorkes bee doone accordinge to the Lawe, by so much the greater shalbee mannes righteousnesse by the Lawe, and that which lacketh, is to bee borrowed by Prayer, of Christe.

This opinion, although it sticke in manye, chiefly in politique menne, it is, notwithstanding, false, and contumelious agaynst the sonne of God, our Lorde IESVS CHRISTE, who alone taketh away the sinnes of the world, and iustifyeth those which beleeue in him. And, that this opinion also, was not the leaste cause of the castinge awaye the Jewes, Paule teacheth Rom. 10.

They (sayth hee) beeinge ignoraunt of GOD his rightuousnesse, and seeking to establishe their owne righteousnesse: haue not been obedient to the righteousness of GOD: for CHRIST is the ende of the Lawe, to iustifie all that beleeue: (that is to say) whosoever beleeueth, hath that thinge which the Lawe requireth: namely, Righteousnesse, which Christe imputeth to the beleeuer. Likewise, Phillip. 3. Paule geneth a difference, betweene the righteousness of the Gospell, and the righteousness of the Law. The Righteousnesse of the Gospell, as the faythfull do obteyne: but the Righteousnesse of the Lawe, none can attayne by his owne woorkes, Christe onely excepted.

Besides this, no man can beginne any good woorkes according vnto the Lawe, wherby hee may bee able to stande sure beefore the Iudgement seate of GOD: beefore hee be made righteous, through fayth in CHRIST. For, (as Paule witnesseth in an other place,) It is impossible to please God without fayth. Some woorkes (in Deede) may bee doone, which amonge men haue a shewe of goodnesse, and which are also profitable for the life, and conuersation of man, in this world: but, that rightuousnesse should bee attayned vnto by them, it is impossible: for, hee which offendeth agaynst one Commandement, hee is made giltye of all, sayth Iames: Neyther can any thinge please God, which is doone of him, which is not a member of Christ, and made righteous by the obedience of him.

For

Hebr. 11.

Iacob. 2.

For, as by the disobedience of onely Adam, wee are all made guilty of Dainnation: so all wee, as many as beleue in Iesus Christ, are made righteous, by the onely obedience of him. It is euident therfore, that they doe erre, which wilbee made righteous, partly, by their owne woorkes and partely, by the merite of Christe, so, that by how much the more, a man doth abounde with good woorkes: hee may by so much the more boaste himselfe, to bringe of his owne, and to seeke at Christe, the residue which are wanting.

THOSE VVHOM I haue named in the in the fourth place, to erre about the doctrine of the Lawe, haue spronge from the Schoole of Mahomet. Mahomet, (to the ende, that he might the rather keepe his Disciples and vnderlings addicted to his diuelishe subtilties:) did teache, Matth, 23 that euerye man was saued by the keepinge of that law, to which hee was a subiect: That is, If the Jewe did keepe his Ceremonies, and Circumcision: hee should by that his obedience, merite saluation. And if the Turcke, or Mahometist: (sayth hee) dooth keepe his law, by the same reason, hee also shalbe saued. So in like case, the Christian, obteyneth saluation, by the Law of the Gospell. Some politique men there bee, which are full stuffed with this wicked opinion, which neither rightlve consider the heauye weighte of sinne, nor the benefites of CHRIST.

Agaynst all these, which in this manner, doe

seeke saluation, by their Lawe, to which they bee subiecte, in what place so euer they leade their lyues, I set theese playne woordes of the vniuoqueable veritie. Iohn. 3. Hee which beelec- ueth in the sonne, hath eternall lyfe: but hee which beelecuth not in the sonne shall not see lyfe, but the wrath of G O D abydeth vpon him.

Of the thirde.

THE THIRDE THINGE follo- weth which I propounded concer- ninge the Lawe: namely: to what ende, the lawe auayleth, and what þ true vse therof is: amonge menne chiefly in the Christian congregation. Wee haue hearde beefore, what the lawe requireth, and, that none is able to fulfill: It is therfore, third- ly demaunded, what the vse thereof is: seeinge no man can fulfill it, nor any man, by the works therof, can obteyne righteousness in the sight of G O D.

The vse of the Lawe is of three sortes: name- ly, Externall, Internall, and Spirituall.

Of the Externall (or outward)
vse of the Lawe.

THE EXTERNAL, (or outward) VSE of the Law, is, by Discipline to gouerne y^e people, that in outward honesty of manners, they might liue quietly, according to the Law, and that they should not commit any heynous wickednes, openly, which is forbidden in the law of God. Here, Parents, Magistrates, Maysters, and Tutors, yea, and the Ministers of the woorde of GOD also, must dilligently take heede, that such as bee committed to their charge, doo liue, in outwarde honestye of life, soundly, and chaineastly. For, the law of GOD is therfore called, MORAL, bycause it is a certaine common rule, according vnto which euery manne should direct, and frame his manners.

FIRST OF ALL, this externall Discipline of the Law, is commaunded vnto parents, that with the same they may instruct their children, and keepe them, vnder outwarde honestye of manners. And, that they may the more easily bringe that thinge to passe, let them vse, Doctrine, examples, quyet, and also seuerer admonitions, yea, and moreouer (if the matter so require) the rodde: which thinge whosoever shall not doo, let them looke for the iuste plagues of God, as despisers of the most seuerer commaundementes of GOD, which hath commaunded Parents, that they shoulde, (accordinge vnto the leuell of the Decalogus,) godly, and honestly bring vp, and instruct their Children.

First, let them vse Doctrine, that is to say, let the accusome their children (so sone as they can speake,

speake, and vse reason) to learne thorowly, and with a memorizable minde to recite morning, and eueninge all the partes of the Christian instruction.

Moreouer they themselves should walke before their children, with their owne example of an honest led lyfe, so that the life of the parents may bee aunswearable to the doctrine which they taught, which life, the Children might afterwarde follow. For, they which labour with woordes onely in the education of children, doo seeme, (in my iudgement) to doo very foolishlye, and I can not tell, whether I may call this a teachinge, or rather a hindering of them. For that thinge which by teachinge, by their woord, they buylde vp: the same through euill lyuinge, by their deedes, they pull downe. And what a sincke of myschiefes doo followe hereof, as well in the ecclesiasticall, as in the politicall estate, who is it, which seeth not, and hath daile experience. Besides this, parentes should somtyme, vse gentiller woordes vnto their Children, that by them, as by entseimantes, their mindes might the more easely, bee allured, and stirred vp to the dueties of vertue.

But if the children will not obey the fatherly admonitions; here the parentes must prouoke them with more seuerer speech, & countenance, and with wisdome, and grauitye forewarne them, what punishments for their disobedience, they shall at the length susteyne.

Fiftlye, when as the parentes, can (neither
by

by gentle, or sharpe admonitions) profite any thing at all, and that no hope of amendment of manners is seene in the Children: here at the length as the last meane of the fatherly remedy, the rod is to bee added. With the same they shall correcte them, when they accustome themselves to swearing, lying, theeuing, filthy, or, by any wayes, vn honest talkinge. For Syrach sayth Chap. 30. Hee that loueth his Childe, doth often moue the rodde toward him: that in the last dayes of his life hee may reioyce. **And salom. Pro. 23.** Withholde not discipline from the childe: for if thou strikest him with the rodde, hee shall not die: strike him with the rod, and thou shalt delyuer his soule from Hell.

They which doo ouermuch cocker their children, and winckinge at euery of their faultes, do suffer them to liue as they list: are to bee esteemed the authors of their destruction. Pontanus sheweth, that a certayne wanton beeing spilled, through to much licentiousnes graunted by the Mother, at the length (beeing of ripe age) was, (for a heynous offence committed) adiudged to dye: when hee was brought by the tormentor to the place of punishment, hee, with a lowde voyce, inournefully vttered these woordes: Thinke not (O ye beeholders) this tormentor to haue brought me to this so infamous a kinde of punishment, but rather mine owne Mother. It standeth Parentes therfore greatly vpon, to accustome their Children, to direct the course of their life, according to the leuell of the Decalogus.

By this meanes they shall make a way of more easy instruction for those, to whose fidelitie, and Discipline, they shall afterward committe their children.

Rom. 13.

This outwarde Discipline of Moses lawe, is likewise committed to the Magistrate: For Paule calleth the Magistrate, The Minister of GOD, to the promoting of goodnesse, and to the punishing of euill. And forasmuch as Magistrates are ordeyned of God: therefore they are bound to set forwarde the glorie of GOD, and to turne backe, whatsoeuer thinges are against God: as far forth as apperteineth to the outward conuersation of men. The Magistrate is also called, a keeper of both lawes, bicause he should with a diligent care, conteyn his subiects vnder an honest Discipline of maners, according to the Decalogus: and also trade ouer the course of his owne life in such sorte: that hee may be a patterne, and a glasse, into which his subiects liuing godly may looke into. Hee must also haue a diligent care, that his positive lawes, and al his Decrees may agree with the Decalogus, and bee as walles, and fortresses of the same. The Magistrate should moreouer punish, the manifest transgressions of the lawe diuine: as are, blasphemings of GOD, Idolatries, periuries, vsu, swearinges, contempt of the woord of God, disobedience, murders, Adulteries, lying, false witness bearing, theftes, and such like vices, which fight directlie against the woord of GOD: so, that if the Magistrate neglect his office in these thinges,

things, hee becommeth partaker, and giltye of all those offences, the not punishment of which hee hath graunted vnto others. There is tolde an Historie, of a certaine murtherer, which had slayn seuen men, whē hee was perforce brought vnto the Law, and was set beefore the Iudgement seate, & accused of manslaughter, answere was made, that hee onely, had killed but one onely man, the other sixe the Maiestrate had killed, which did not punish that first murther in him. And verely the Magistrate is gilty before God, whē hee punisheth not such as stubbornly breake the law of God, & by his giuing of liberty, hee oppeneth a window to others to offend. It is an vnnmercifull pittie, to spare one, with the losse, and destruction of many.

To the bringers vp of youth, this same care, doth also belong, that they should instruct those which are committed to their discipline, in such sorte, by doctrine, by example, by often admonitions, and corrections, that in their outwarde manners, nothing might be seene, out of square, or contrary to the law of GOD. Which thing if they neglect to do, they sin against God, against the parents of the children, and the whole common wealth, neither shall they (for euer) beare this punished. For if (by right) hee bee hanged, which stealeth an Ox, or a Cow from another: how much more is he worthy of a thousand hangings, which committing this kinde of thefte, far more greuous: Doth vnfaithfully instruct the youth, vpon good trust committed vnto him.

The way of life.

Tutors, or gouernours also, which are in the steede of parentes, should wholly frame themselves, according to the rule, prescribed beefore to parentes. Therefore, they should not onely haue a regarde and studious care to keepe the goods of their pupilles, which fall to them by way of heritage: but they should haue a special care, that they might bee well, and honestly instructed, knowing, that they themselves, are as streightly bound, beefore the iudgement seate of GOD, by the promise which they made to the parentes of those children, as if they had couenaunted with God himselfe, that they would bee faythfull tutors, and patrones of those pupilles. For this cause, GOD calleth himselfe, a father of the fatherlesse, and a Defender of the Widdowes. But what is doone at these dayes by the cominon sorte of tutors, is euidente to all men, and the miserable pupilles, and widdowes (alas for sorow) to their great greefe haue experience.

Last of all also, the Ministers of the woorde of GOD, are bound, to exhort their hearers to outward honesty of lyfe according to the law of God, by doctrine, examples, by admonishments togeather with chastisements set beefore them, as Chyste himselfe did, and the holye Apostle Paule. But if they shall lay aside this due care of their duety, and deceiptfully doo the businesse of the Lorde, they shal not escape the iust iudgemente and punishmente, in that laste day of the Lorde. But how manye may wee see now a
 Dayes,

Dayes, which follow that verse of the Poet.

The rauening Crow, is pardoned still:

The simple Dooue, susteynes much yll.

When as notwithstanding, God would haue thee to respecte the person of no man: so that thou bee moderate, after the example of most excellēt Nathan: It is better for the Minister of the woord of God, with Iohn, to bee beheaded: then with Herode to bee feasted: for there ought to bee had greater regarde heere, to the glory of God, and the saluation of man, than to our owne liues, and commodities. Let these things suffice to bee spoken, touchinge, the externall vse of the Lawe, and how farre the same stretcheth.

There bee foure most weighty causes why, this outwarde discipline should bee exercised:

first: The commaundement of GOD.

Secondly: That the punishments might bee auoyded.

Thirldy: That wee might liue peaceably, and quietly amongst our selues.

Fourthly: That the same might bee an Instruction, makinge vs the more apte, to heare the healthsome doctrine of þ Gospel of I E S V S CHRISTE.

Of the Internall (or inwarde)

vse of the Lawe.

As



AS THE FIRST VSE OF THE LAW, is externall, and concerneth the societie of man, so, that whosoever expresth, in outwarde conuersation, in woord, and Deede, the letter of the Lawe, is Iudged of the people, to bee good, and honest: so, the seconde vse of the Law is, INTERNAL in the heart, and Conscience of man, that hee might bee staied before the Iudgement seate of GOD, and render a reason, whether with all his power hee hath fulfilled the lawe of God, or no: Here, if hee can boast of the fulfilling of the Law, which is impossible for all men, (Christe ouely excepted:) hee may then vnderstand, that vnto him belongeth, blessinge, and mercy vnto thousandes, accordinge to the promise annexed to the Lawe: but if hee perceyue himselfe to bee a transgressour of the Law: hee heareth the vengeaunce, and iudgement of God propounded agaynst him, vnto the thirde, and fourth generation.

Deut. 27.

Gala. 3.

Likewise, hee heareth: Cursed is euery one, which fulfillth not whatsoeuer things are written in this booke of the Lawe.

This sentence was first giuen in Paradise, and moreouer, in manifeste woordes expressed by Moses. Besides this, the conscience of each man confirmeth the same, and in like manner, all the calamities of this life, and at the last, Death it selfe prooueth the same: Lastly, the eternal tormentes of Hell shal punish as many, as shal not be deliuered, by our LORD IESVS CHRIST.

Caine

Caine, when hee weighed his sinne in an euen Ballance according to the Law, sayde: My iniquitie is greater, than may be forgiuen. **Thesame** thinge befell vnto Saule also, Despairinge, and throwinge himselfe into eternall Dainnation.

Gen. 4.

1. Reg. 31.

But Dauid when hee examined his Deed, by the Lawe, and knewe his sinne, sayde: If thou (O Lorde) shalt marke what is doone amisse: O Lorde who shall abide it? But there is mercye with thee, therefore shalt thou bee feared.

Psalme. 130.

Manasses, likewise, Mary Magdalene, and the Cheefe vpon the Crosse, confessing their sinnes, repented, and did flye to the mercy of GOD. And thus wee see, what the INTERNAL (or inward) VSE OF THE LAW is, namely, to examine the Deedes of our liues, by euery precept of the Law of GOD, & as often as we finde our selues to haue offended: so often wee should holde for a suretie, that the curse of the Law, and the punishmentes of God his anger, are denounced against vs. What counsaile shall wee take in this case: onely two wayes are set beefore vs: the one, by desperation, to eternall death, and malediction: the other, by the throne of grace, to eternall life, and benediction.

THE THRONE OF GRACE is CHRIST IESVS, which reconcileth vs to his father, and giueth lyfe euerlasting. For hee which beeleueth in Iesus Christe, obeyeth by him, both righteousnesse, and forgiuenesse of sinnes, by which righteousnes he entresth into euerlasting life. For, Christe hath fulfilled the

Rom. 10.

lawe, to iustifie all that beleeue in him. This Fayth in Christe, is the foundation of our saluation, as all Christians do confesse in the Creed, when they say: I beleeue the forgiuenes of sinnes: that is to say, although my sinnes bee innumerable, and the greatnesse of Gods anger is infinite, and the punishments which fall in, by reason of sinne, be horrible: yet notwithstanding forasmuch as I am vnder grace, and not vnder the Law, I doo assuredly beleeue the forgiuenesse of sinnes, through the merite of the death and passion of Iesus Christe, who, not onely clenseth mee from all Sinne, by his precious bloud, but also imputeth vnto mee his righteousness: so, that the Lawe, with her sentence of condemnation, hath no right ouer mee at all. This fayth springeth out of the knowledge of the Gospell, which offereth to all the faythfull, **G R A C E** in Iesu Christ: Wherfore Augustine sayth: Christe hath made our sinnes his: that hee might make his righteousness oures. Also, when Caine sayde: My iniquitie is greater, then that I may bee forgiuen: Augustine answereth: Thou lycst Caine, for the mercy of **G O D** is greater, than the wretchednesse of all Sinners. This is that which Iohn sayth: Beholde the Lambe of **G O D**, which taketh away the sinnes of the world: Item: **C H R I S T** is the propitiation, not only for our sinnes but also for the sinnes of the whole worlde. This fayth resteth in the obedience of **G O D** alone, and trusteth to no creature beside, eyther in heauen, or in earth. But, concerning the nature of fayth,

Gen. 4.

Iohn. 1.

sayth, it shalbee sayd more at large, beneath in the third doctrine: now let vs passe to the third vse of the Law.

Of the spirituall vse of the *Lawe.*

THE THIRDE VSE of the Law which is called SPIRITVALL, hath place in the regenerate, which beleewing in Christe, haue obteyned (by the death, and intercession of Christe) remission of their sinnes, and are counted righteous in the sight of GOD, through the righteousness of Christ, imputed vnto them. Where this faith is liuely, and voyde of hypocrisie, there withall dwelleth the holie ghost, which both worketh faith in the harts of men, by hearing the healthfull doctrine of the Gospell, and regenerateth man, and stirreth him vp, to thankfullnesse towards God, whereby, it cometh to passe that man more esteemeth the will of God, and his commaundements, then all the goods of the whole world, how beawtifull, and precious so ever they may be esteemed, and continueth in purposing good, keeping faith, and a good conscience. Then, because the man that is borne anew, would shew obedience vnto God, he looketh againe into the lawe, and setteth the same as an infallible rule before him, that he may vnderstand, what hee shoulde doe, and what hee

1. Tim. 1.

Should leaue vndone, in y^e right seruing of God.

And although no man doth fulfill the Lawe by his owne woorkes, yet notwithstanding, the obedience of the faithful pleaseth God, because he is set free from the malediction of the Lawe, and is, (by the meanes of Christe) vnder grace.

Rom. 8.

For so Paul saith: There is no damnation to them, which are in Iesu Christe, which walke not after the fleshe, but after the spirit.

This obedience is not onely acceptable vnto God, as who of his fatherly goodnes, commaundeth, & willethe the faithful, to loue him, and, to exercise charity toward their neighbour: but hee also, addeth a promise of rewarde, that hee will recompence all good doinges, so, that he which shall giue a cuppe of colde water, in the name of Christe, shall not bee voyde of his rewarde.

Hereof it comineth to passe, that examples do remaine of many of the godlye, which for their obedience perfourmed to God, through fayth: haue receyued, both spirituall, and corporall blessings. But they which say, they do beleue, and yet notwithstandinge, purpose not, toeschue sinne, but suffer them selues to bee ruled, by their owne corrupt concupiscence, and to bee drawne away of the desires of the fleshe: these treade not in the steppes of Abraham, which had I offer kill his onely Sonne, and heere, then by turninge backe, to commit any thinge, against the commaundement of God. They doo also, agaynst the doctrine of Saint Paule, which commaunde th the beleeuers, and such, as with
Abraham

braham would bee made partakers of the grace of God : that they should Declare their fayth, by obedience towardes God, which hath set forth his vnmeasurable grace towardes all men, in that, that hee hath Deliuered his only begotten Sonne for them. But how wicked, and not to bee vttered is this argument, which some (beeinge gone forward vnto that state of vngodlynesse) Dare vtter.

V Vee are Iustified, and made free, freely by fayth: to what end then shall we neede to apply our selues to doe good woorkes?

Hearken what Paule answereth to these people, whose damnation (saith hee) is iust: yea, truely, Iust, forasmuch as they, by this errour, doe draw sinnes, vnto them selues (as dark cloudes). For, first, they are contumelious against God: moreouer, they treade vnder their feete, the precious blood of Christ. Furthermore, they expell the holie ghost. Besides this, they reprove themselves of vntueth. Lastly, by giuing offence, they offend many, and instraunging their mindes from the Doctrine of the Gospel: doe drive them forward to perdition, and destruction. First of all (I say) they are cōtumelious against God, which by his infinite mercy, desireth to haue them free from sinne, and condemnation. These men truely, are to be compared, as it seemeth to me, to disobedient children, which hauing beene sometime, (for their manifolde malice & wickednesse) excluded from all hope of successiō in their fathers riches: & yet notwithstanding, being againe becōe suppliāt,
Rom. 3.
I.ii.
and

and receiued into fauoure, haue returned backe againe to their former disposition, and contemning their fathers commaundement, haue againe abused his goodnesse, and gentlenesse: what other thing heere shall the father put in practise, but to deale with them, by extreme iustice, euen as their stubbernesse requireth:

Moreouer, these do tread vnder their feete, the precious blood of CHRIST, which was shed vpon the crosse, for the remission of sinnes. As though Christ, had therfore shed his blood, and stretched forth his hands, armes, and feete, yea and his whole body imbrewed with blood vpon the gibbet of the crosse: that it might bee laborsfull for vs to prostitute our hartes, our handes, our feete, and our whole body, to all filthinesse, wantonnes, tyranny, vnrighteousnes, craftines, Deceipt, subtiltie, & (as I may speak in one word,) to all these together, to the which, the corruption of the world, and the lust of the flesh prouoketh vs: and yet notwithstanding in the meane time to say: CHRISTE is my sauour, I will beleeue in him, and I will wholly cleane vnto him. Who so in such sorte frameth his life, is altogether like to an vnfaithfull traitour, which doeth his businesse hypocritically, vnto his Lorde, whose wages he taketh: and in the meane time fauoureth his enimie, and laboureth by all the meanes that hee may to please him, and with his diligence to serue him. Euen in like manner, to boaste of faith in Christe, and in the meane time, to liue loocely and wickedly: what other thing

thinge is it, then to speake outwardely, those things with our mouthes, from which, both the heart it selfe, and all the studyes and actions of our whole life doe disagree. The Jewes boasted them selues to be the sonnes of GOD, and the seede of Abraham: but what saide Christe to these things? Ye (saith he) are of the Deuil, because ye doe the woorkes of him, from which Abraham was farre of. It is therefore, an horrible thing, and ioynd with extreame daunger of damnation, to cary Christe outwardly in our mouth, and priuely to hide his enemie in our heart, and with all our members aswell inwarde, as outward, to frame our selues to obey him. What is this els (I say) then to spurne with our feete, the precious blood of Christe, & to set at nought his bitter passion, and death, which he suffered for our sinnes, not that there might lye open for vs a libertie to sinne: but, that we (by faith) receiuing forgiveness of our sinnes, might keepe him in our hearts: and denying the diuell with all his woorkes, namely, sinne, and iniquitie, should yeelde pure, and continuall obedience to this our onely Lord and redeemer.

Thirdly, whosoever (by hearing of the healthfull doctrine of the Gospel,) are iustified by faith in CHRISTE, and doe againe fall back into manifest wickednesse, & are led and gouerned by the rule of the flesh, the world, and the Diuel, these doe make sorowfull the holie Ghoste, and expell him forth of their heartes, and admit, and receiue into his place, the spirit of the Devil,

whose dwelling places they are become againe, as they were before. What other thinge is heere to be looked for, than that which Christe hath pronounced in the 12. of Matthewe, and in the 11. of Luke: VVhen the vncleane spirit is gone forth of a manne, hee walketh through dry places seeking rest, and findeth none, and then hee saith: I will returne into my house, whence I came forth: and when he commeth, he findeth it swept, and garnished: Then goeth he, and taketh with him, seven other spirits worse then him selfe, and they enter in, and dwell there, and the ende of this man becometh worse, then the beginning.

Heereby it may be easily perceined, of howe great importaunce it is, either, to embrace, and beleue the worde of G O D: or, in our heart, and lyfe to decline againe shamefully from it, and to expell the holie Ghoste beeing sorowfull, from his habitation.

Furthermore, whosoever doe boaste of fayth, and yet doe in the meane season liue wickedly: Doe mooste impudently, reprocue, and conuince themselves of vntueth. for inasmuch as they boast those thinges which they haue not, they are like vnto babling Thrafoos, which stick not with their mouthes to promise golden mountaines, when in very deede, they, of all other, be mooste bare, and needie.

The errour of these people is confirmed by this, that they thinke, that G O D doeth not more inwardely searche, and looke into the heartes

heartes of men, then men them selues.

But they are much Deceiued : For man seeth onely the outwarde appearaunces , but G O D seeth not these thinges onely , but hee also looketh into the hearte it selfe . G O D , therefore can not bee Deceiued , although thy heart thinketh otherwise then thy mouth speaketh.

Wherefore it is, that Iames requireth an agreement of the woorde, and thought , so that the outwarde works of the life, should bee answerable the faith, which is saide to be in the heart: even as it is to bee seene in the example of Abraham.

For it is certaine , that the hearte , and the woorkes doe agree , and are answerable one to the other : so, that wheresoener there is an euill heart, the woorkes of the same must in like case, of necessitie followe euill, according to the rule of Christe: A good tree bringeth forth good fruites.

Wee see therefore manifestly, how impudently they reprove them selues of vntrueth, which boasting of faythe , in the meane time neither haue, nor passe for good woorkes : Dooing therein, as if a man had a Crowne set vpon his head, hee would therefore straightway bee esteemed, and called a King. These are such , whome in name onely, (but not in very trueth, and deede) a man may call Christians.

To conclude : who soeuer boasteth of Christe, and will bee accounted, and called a Christian,

Christian, whiche is baptized, and boasteth his faith, and vseth the Supper of Lorde, and notwithstanding doth in the meane season liue wickedly: the same doth, by open offence, plucke away the mindes of many from the G O S P E L and is vnto them an occasion of Dainnation.

Paule in the 1. Corin. 8. where he intreateth of those, which abuse Christian libertie in thinges lawfull to the offence of others, affirmeth, that they, by abusing of their knowledge, and Christian libertie doe destroy the weake brother, for whome Christe dyed.

Howe much more then shall he bee in faulte, which, through his corrupte wickednesse giueth occasion to others to think euilly, and to speake blasphemously of the moste holie Gospell, and Christian Religion? In Rom. 2. Paule accuseth the Jewes of the wickednesse of their life, and saith, that through them, the name of God is therefore blasphemed among the Gentiles.

And in the 1. Timo. 6. He giueth commaundement to seruants, which are beleeuing, and regenerate, that they should esteeme their maysters (not yet couerted, nor beleeuing) worthy of all honour, That the name of God, & his doctrine be not euill spoken of. And, that there shoulde come such people in the laste times, the holie Apostle Peeter foretolde, in the 2. Pet. 2.

Thou seest therefore, howe great the heuynesse of this sinne is, whereby, a man is author, not onely of his owne destruction: and also giueth occasion to many, (with the hurte of their owne

obone saluation, and blaspheming of the name, and doctrine of God,) to refuse and contemne the GOSPELL of Christe.

There is no doubt, but many amonge the Turkes, at this day, doe for this cause also, pursue with hatred the Gospell of Christe, for that, they see Christian people to liue so loosely, and wickedly. And who may doubt, that there be not many amongst the Papists, which persecute the Gospell of Christe, or nothing at all esteeme it: for that there bee so many, whiche boast of the Gospell, but so fewe which liue according to the Gospell: But what should I say of those, which haue receiued with vs the pure doctrine of the Gospell, whose mindes are yet weake, and waivering? Doubtlesse, thou mayst see many of these, either to withdrawe their mindes, or, to preferre the manners, and times, vnder whiche wee liued in the Papacie: before the manners of this age, so wanton, and lasciuious. What other thinge thinkest thou would these doe, if any persecution, or chaunge of Religion should fall in, then, that (not vnwillingly) they would suffer Idolatrie, and the olde mockeries of the Romaine Antichriste to be againe thrust vppon vs: But through whose faulte comineth this to passe, but only of those, which should be as leaders, and lightes vnto others, and according to the counsaile of Paule, shoulde in all things, (that is to say) in woorde, woork, and life, set forth the doctrine of the Lorde, and our Sauour Iesu Christe. Heereof there
 k. fore

fore wee conclude, that it becomueth all those which beleue in Christe, to set the Lawe of GOD before them, as the glasse of their liues, according vnto which, they should direct al their doings, to the glory of God, their owne commodity, and the edification of others: whereby it may be brought to passe, that the woorkes of the deuill might be destroyed, and the woorkes of God might increase, to the glory of God the father everlasting, who of his owne meere mercy, through faith, without any our desertes, or woorkes, hath saued, & regenerated vs, that we should liue vnto him, & walke in all good woorkes. Ephe. 2.

The thirde Doctrine.

THE THIRD DOCTRINE which in the beginning of this little booke I proponed to bee explicated is, concerning Our Lord Iesu Christ, in the true knowledge of whom alone, consisteth life everlasting, as he himselfe saith Iohn. 17. This is everlasting life, to knowe thee to be the true God, and whom thou haste sent, IESVS CHRISTE.

After that Christe had answered the Pharisees to the question propounded by them, to him: hee againe demaundeth of them, what they thought of Christe. This question he moueth, that occasion might be giuen to them, to searche the scriptures, out of which they might learne, what they should certainly holde, concerning Christ. Beholde therefore with how great diuersitie

sitie of minde these things are doone, on either part. The Pharises goe about this busines, not because they would learne, but with a desire to quarel, and to destroy: but Christ, by his question, intendeth this thing, that he might thorowly bring them to the knowledg and possession of assured saluation.

Let vs heare therfore, what is done on either side. Christe demaundeth: V What think yee of

CHRISTE? whose Sonne is he? They say vnto him,

Matth. 22.

The Sonne of Dauid: this answere they gaue, because they knew þ Christe should be borne of the seed of Dauid, according to þ promise made vnto him. But forasmuch as this sufficed not to the true knowing of Christ: Christ, by this question inferreth another, by the which hee indeuoreth to lead them into a fuller knowledg of Christe.

Therfore he saith: How then doth Dauid in spirit call him LORD? saying, The Lorde saide vnto my Lord; sit thou on my right hand, vntill I make thine enemies the footestole of thy feet: If Dauid therfore call him (Lorde) how is he then his (Sonne?)

As if Christ would say: The father is superiour to the sonne, and, the sonne must bee subiect to the father: And, the Lord is superiour to the seruant, and, the seruant must be subiect to his Lord: How then cometh it to passe, that Dauid acknowledgeth Christe to be his Lorde, to whome with all lowlinesse of minde, he wholly submitteth himself: Heere, if the Jewes had admitted to counsaile the holpe Scripture declaring of Christ, and had a little while considered

with them selues, what the office of Christe should be in the worlde: they had easily founde this answere: Christe in respect of the humane nature which he tooke vnto him, is, the sonne of Dauid: but, in respect of the deuine nature, he is the sonne of G O D. As farre forth therefore, as appertaineth to the humane nature, he is in appearance base, and poore: but as farre forth as appertaineth to the deuine nature, hee is Lord of Lords, and King of Kings, to whome Dauid must giue place, and humbly bowe his knees: yea, of him only, and by this onely one, receiue forgiveness of sinnes, righteousness, and life euerlasting.

Of this CHRISTE his Lord, Dauid speaketh in the Psalme. 51. where he saith: Thou shalt purge me with Hisope, and I shall be cleane, Thou shalt wash me, and I shall be whiter then snowe.

Likewise, Psal. 130. If thou Lord, wilt marke what is done amisse. O Lord who shall abide it? But there is mercy with thee, therefore shalt thou be feared.

By this MERCY (or propitiation) hee vnderstandeth Christe, which after the humane nature should be borne of him: but after the deuine nature, very G O D, from euerlasting.

After this manner, Christe, (by the question propounded by him) would reduce the Iewes, to the true knowledge of Christe, wherein (as I haue saide) consisteth eternall life, and the wisdom of saluation: as Paule teacheth, 1. Corin. 1. where he saith: For asmuch as the worlde, knewe not G O D, through wisdom: (that is to saye through

through vnderstanding and reason, naturally ingrafted in man, by GOD): In the wisdom of God, (that is, in the inuincible works of God, which are wrought by him): It pleased God, by the foolishnesse of preaching, to saue those whiche beleeue. For the Iewes require signes, and the Greekes seeke wisdom, but wee preache Christ crucified, vnto the Iewes an offence, and vnto the Greekes, foolishnesse: but vnto bothe Iewes, and Greekes which are called, we preache Christ, the power of GOD and the wisdom of GOD.

Paule in this place disseuereth the wisdom of the worlde, or mans wisdom, from the wisdom of GOD. For in that, that GOD sent his sonne, borne of a woman, made bonde vnto the Lawe, and subiecte to moste bitter passion, and death: it seemed vnto men, not wisdom, but foolishnesse: forasmuch as GOD, by his omnipotence, could easily finde another way to saue mankind. But it seemeth farre otherwise vnto God, yea, that which men esteemed foolishnesse, that GOD esteemeth and accompteth for wisdom.

But, that wee may more fully vnderstande these things, let vs seek * the foundation of this the so wonderfull counsaile of GOD, where vpon we may build safely.

Although, GOD, if we consider the greatness of his power, coulde doe whatsoeuer hee would: yet notwithstanding, it seemed good to him, to attempte nothing in this matter, but that which was agreeable to the iustice, and

*As farre as the holie scriptures set forth the same vnto vs.

Luke. 2.

glozpe of his maiestie Diuine, (that is to saye) that, whiche all Angels, aswell good as euill, and all people, yea, and all creatures shoulde acknowledge to bee in very Deede, iuste, and praise worthy: saying: Glory bee to G O D on hyghe.

For, euen as any Kinge, or Tyrant, when he graunteth vnto one, that which hee hath taken away from another, may be said to play, the part, partely of an vniuste, and partely of a lyberall man: Euen so, G O D, in vsing his power on ly, he had restozed man, it had beene, on the one parte Derogation to his Justice: and on the other parte too muche had beene graunted to mercy: therefore it was needefull to finde suche a way to saue man, that these foure properties in G O D, (without the whiche G O D coulde not (BEE), or be called G O D), might stande together, and consent in the hyst degrees, namely, MOSTE HIGH, or PERFECT POWVER, PERFECTE RIGHTE- OVSNESSE: PERFECT MERCIE, and PERFECT VVISDOME. Suche a secret purpose, pleaseth God therefore, That his onely begotten sonne shoulde take vnto him mans nature, and dye: to the ende, that who so belecueth in him may obtaine saluation, and life everlasting. So, that if G O D had vsed his omnipotencie, and Justice, hee had for ever con- demned all men, who through their rebellion, had offended the eternall maiestie of God, and were therefore subiect, & gilty of eternall death, and

and Hel. But what had then beene the praise of his mercy? Where then shoulde the glory of his wisdom have had place? Man, without all fauour condemned, had perished: and the wisdom of GOD, of the ende of his counsaile, (whereby, hee had appoynted manne, beeing made according to his owne Image, to eternall saluation) had beene voyde, and frustrate.

That nothing at all therefore might be derogated, from the PERFECT IUSTICE of GOD. It pleased him, that euen as by the disobedience of one man, wee are all made guilty: so by the obedience of one, many should be made righteous: God him selfe should be satisfiied: and, wee beeing deliuered from guiltynesse, shoulde be indowed with life euerlasting.

Heere also shineth forth the PERFECT and great MERGIE of GOD, whiche so loued the worlde, that he would giue his owne onely begotten Sonne, that All which belceue Iohn. 3. in him, should not perishe, but haue life euerlasting. Heere withall is also seene the PERFECTE POWVER OF GOD, in that, that by the death of his Sonne, hee hath overcome Death, Hell, Sinne, and all the power of the Devil. Heere also appeareth the PERFECTE VVISDOME of God: in this thing chiefly, that by his Sonne, whiche is the naturall Image of him selfe, and coeternall with him: hee仁breeth his owne Image in vs, and giueth vnto vs eternall life, wheres

whereunto wee beeing in the beginning by his eternall wisdome appoynted) hee hath created vs.

All which things are offered, with this condition. IF VVE BELLEEVE IN HIM. For so saith Iohn Baptist: He that belceueth in the Sonne hath eternall life, but hee that belceueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. **This is that wisdome of saluation, which all the Prophets, Christe himselfe, and the Apostles, and their successors, haue hereterto taught, and doe yet at this day teach: but the wise of this worlde, whome fortune fostereth as it were in her bosome, haue the same in derision, and contemne it, to their owne damnation.**

Forasmuch therefore, as the whole wisdome of the Church of Christe is founded in this only **IESV CHRIST**: I wil set downe, what euery one of vs ought to esteeme, and knowe of him, as many as desire to obtaine saluation by him. Which thing that it might the more commodiously be doone, these six poynts, with their questions and answeres, are to bee diligently considered.

1. Firste, that **IESVS** the sonne of Marye, is, that promised Messias: (that is to say) **CHRISTE**.
2. Seconde, That this **CHRISTE** is, very **GOD**, and, why it was needfull he should be **GOD**.
3. Thirde, That this **CHRISTE** is, very Man, And, why it was needfull he should be Man.
4. In the fourth place is, to bee considered in this

CHRIST

CHRISTE, the vnitie of Person, wherein, albeit there be two natures, yet notwithstanding, not two persons, but one onely, and why it was needfull it should be so.

Fiftly: That this CHRISTE is, the Sauour of the world, and by what meanes he declareth himselfe to be the Sauour of the world.

Sixt: Howe we are made partakers of the benefites of CHRISTE, and obtaine euerlasting life, through him.

Of the firste point or Chapter.

THE FIRST THING which I haue set downe concerning Christe, is, that IESVS the sonne of the virgin Mary, borne in Bethlehẽ, is Christ, and that Sauour, which God promised to Adam and Eue our first Parentes. The same thing all Christians doe beleue, and with one minde confesse, when as in the articles of the Symbole we say: I beleue in IESVS CHRISTE, the onely begotten sonne of GOD, which was conceived by the holie Ghoste, borne of the virgin Mary, suffered vnder Pontius Pilate, &c. Of this our faith we haue this immouable foundation, against the which, no not the gates of Hell are not able to preuaile: viz.

Hee onely, (without all doubt, and truer than trueth it selfe, and so by the confession of all) is the true, and onely Messias, in whome all
L. the

the Prophccies of the Prophetes doe meete together, and to whome only agreeth, what soeuer hath beene foretolde touching the Messias, by the holic Prophets, Moses, and others.

In **I E S V S** the Sonne of the virgin Marie, the Prophecies of all the Prophetes doe meete together, and agree, to this **I E S V S** alone, whatsoeuer hath beene foretolde touching the Messias, by the holic Prophets of **G O D**, Moses, and others.

Ergo: Onely **I E S V S** the sonne of the virgin Mary, is the true and onely Messias, that is to say, Christe, the Sauour, and redeemer of the worlde.

This is the foundation of the Christian Church, firme, and vnmoueable, whereof Augustine speaketh on this manner. The stedfastnesse of faith is in this, that all those things which haue come to passe in Christ, were spoken of before.

Of this foundation, Paule disputed with the Thessalonians (as it is written in the 17. Acts) three dayes together, and proued **I E S V S** to be **C H R I S T**, whome it behoued to suffer, and to rise againe from death, according to the scriptures. In which place Luke addeth, that a great multitude of the nobler sorte aswell men as women, did with great greedinesse receiue the gospel, dayly searching y scriptures, whither those things were so or not, (that is to say) they cōferred together those things, which in Moses and the Prophetes were foretolde of Christe, with

with all those things which came to passe in Iesu the sonne of Marye, and prooued in euery of those things, in both, a most iust agreement. And hereof it commeth, that whersoever in the history of the Gospel, we reade any thing concerning Christ, it is alwaies added: So was it long before, foretolde of him. If therefore, we haue respect to the place, and time of his birth, to his mother, and to his miracles, to the ingratitude of the Jewes against him, to be short, to his death, resurrection, and ascention, and to the sending of the HOLIE GHOST accomplished in the day of Pentecoste, and to the state of the church of Christe, and so forth, to the persecution, and discorde in the same: wee shall finde all these things to bee foretolde by the holie Prophetes of God, foure thousand yeeres back, before that Iesus was borne in Bethlehem.

Touchinge whiche thinges, who so will knowe more, let him reade our Commentaries vppon the 84. Psalm. I thought it good to note these thinges on this wise, breiefely at the leaste, that euery one might haue occasion to conferre betweene themselves, the olde Testamente, (that is to saye) the Prophetes: and the newe, (that is to saye) the Euagelicall Historye, of I E S U C H R I S T E: whiche thinge, who soener shall doe diligently, shall, not a little, strengthen his fayth, against the contempners of G O D, the Jewes, against the forsakers of the fayth, the Mahometistes, and to bee shorte, agaynste all Idolatrous nations,

1. Cor. 2. 24

nations, yea, against mans owne reason, which cannot comprehend, this so infinite a benefite of **Chyſte**, as Paule ſaith : The naturall man percei- ueth not the thinges whiche are of **G O D**. Let vs ſtick faſt therefore, with a firme faith vnto the word of **G O D**, and captiuing our reason, let vs yeelde vnto **G O D** this glory, that he is farre wiſer than all creatures, and that he is able to per- forme his promiſes, albeit to our reason, it ſeeme otherwiſe.

A certaine man ſaide wiſely: That there is a greate ſtrife, betweene **F A I T H**, and **R E A- S O N**, and that neither of them, will leaue of, or giue place, before that the eye of one of them is plucked out. Forasmuch therefore, as faith, hath her eye, of the worde of **G O D**, and of the holy **G h o ſ t e**: and, Reason hath her eye of the fleſhly wiſdome: every **Chriſtian** muſt indeuour with all ſtudy, and diligence, by the holy **Scrip- ture**, & by feruent prayer vnto **G O D**, ſo to ſtreng- then his faith: that with the ſame alone he may ſee, in the matter of ſaluation: and that the eye of Reason might bee ſhut vp, leaſt it leade vs a- way, from the fountaine of our ſaluation, that is, from our **L o r d J e ſ u Chriſte**, our onely redee- mer, and **Sauour**.

Let theſe thinges ſuffice to be ſpoken, in the firſt place, concerning **Chriſte**, whome I beſeech with my whole heart, to illuminate vs with his holie ſpirite, and leade, and keepe vs in his veri- tie. Amen.

Of

Of the second Chapter.

THE SECOND THING which I proponed concerning Christe our Mediatoure, and Sauour, is, that hee is verye GOD, and why, it was needeful, that the Mediatour should be GOD. There bee many euident, and firme testimonies, whereby the diuine nature of our Sauour is prooued. The first of which testimonies, is taken of the manifest worde of GOD, in which, he is called GOD.

The second is taken, of his diuine woorkes.

The third, of the worship, which is deservedly giuen vnto him, by all creatures. The fourth, of the vnited consente, and experience of the whole Church of Christe.

FIRST, by the manifest testimonies of holie Scripture, it is prooued, that our Mediatour, and Sauour, is, true, eternall, and omnipotent GOD.

Esaie. 54. The Lord of hostes is his name, and thy redeemer, the holie one of Israel, shalbe called GOD of all the earth.

Iere. 23. This is the name whiche they shall call him, IEHOVAH our righteousness.

Psal. 6. 8. IEHOVAH is his name, reioyce ye before him.

Iohn. 1. In the beginning was the VVORDE, and the worde was with GOD, and GOD VVAS THE VVORDE. Heere, he calleth Christe, the worde of GOD, because the worde of GOD doth sounde of him.

Rom. 9. Of whome (according to the fleshe) Christe came, which is aboue all, G O D blessed for euer.

1. Iohn. 5. And wee are in the trueth, in his sonne, the same is very G O D, and life eternall.

It is to be noted, that as often as Christe is called the onely begotten Sonne of G O D : so often he is proued to bee very God together with the father, and the holie Ghoste : beeing three persons, in one diuine essence, euen as all Christians, according to the diuine manifestation, doe confesse, one God, and three persons of the Godhead.

THE SECOND kinde of testimonies, whereby the diuine nature of our saviour is proued, is taken, of his diuine works. For, these are the works of God alone, viz. to create, to quicken the creature, to containe all things vnder the hand of his power, by his owne power to raise the dead againe, to see y hearts of men, to heare the inward mouninges, and desires of the heart of man, to be present euery where, and to be, at one, and the same time, in the hearts of all Christians. These diuine woorkes and properties, are in the holie Scriptures, attributed to Iesu Christe : wherefore, it is heereof rightly concluded, that he is true and essentiall God. This argument is of force, by this rule: V Vhen soeuer any thing, is truely affirmed of some thing, and attributed vnto it, which appertaineth to our nature only : then, of necessitie, the same nature must bee also attributed, vnto that same thing.

THE THIRD kinde of testinonies, wherby the diuine nature of the Messias is proued, is required of the honor, and worship, which is giuen, and ascribed to him, in the holie scripture. God saith in the Prophet: My Glorie (that is to say) my diuine honor, and worship, which is dewe to me alone, I will giue to none other.

I onely, am that fountaine, from whence all good things doe flowe: I onely am hee whiche wipe out your iniquities: I onely doe iustifie, and sanctifie the people: I onely am the Saviour, in me alone all people should beleue, and call vpon me alone: Let all creatures, Heauen, and earth, Angels, and men, honour me alone, yea, and whosoever are in Hell, let them bowe their knees vnto mee: Such honour, and worship which is dewe vnto GOD alone, is in the Scriptures attributed to our Lorde Iesu Christe.

1. *Corinth. 1.* Christe is made vnto vs of GOD, VVISDOME, RIGHTEOUSNESSE, SANCTIFICATION, and REDEMPTION, that hee whiche reioyceth, shoulde reioyce in the Lorde, (that is to say) in Iesu Christe.

Hebru. 1. And let all the Angels of God worship him, (that is to say) Iesus Christe.

Stephen *Actes. 7.* sayeth: Lorde Iesu receiue my spirite.

2. *Theßalonians 2.* Our Lorde Iesus Christe, and GOD, and our Father, whiche hath loued vs, and

and giuen vs eternall consolation, and good hope, comferte your hearts in grace, and strengthen you in all good saying, and doing.

Paule likewise in all his **Epistles**, wisheth to them to whome he writeth, Grace from our Lord Iesu Christe.

2. Cor. 13. **He saith:** The Grace of our Lorde Iesu Christe, and the loue of G O D, and the felowship of the holie Ghoste, bee with you all.

THE FOVRTH KINDE of testimonies, whereby **Christe** our **Lorde** is prooued, verye G O D, is, the vnited consente, of the **Christian** congregation, and the sure experience in the harts of all those, which with a true, and liuely faith, doe embrace **Christe**, our **Lord**, and **Sauour**.

Athanasius in his **Simbole**, speaketh on this manner: This is the Catholike faith, that we worship one G O D in trinitie, and trinitie in vnitie:

Neither confounding the persons, nor deuiding the substance:

For, there is one person of the Father, and another of the Sonne, and another of the holie Ghoste:

But, the Godhead of the Father, and of the Sonne, and of the holie Ghoste is one, the glory equall, the maiestic coeternall:

Such as the Father is, such is the Sonne, and such is the holie Ghoste:

The Father vncreate, the Sonne vncreate, and the holie Ghoste vncreate:

The Father incomprehensible, the Sonne incomprehensible, and the holie Ghost incomprehensible:

The

The Father eternall , the Sonne eternall , and the holie Ghoste eternall:

And yet they are not three eternals , but one eternall:

As also there be not three vncreated , nor three incomprehensible: but one vncreated, and one incomprehensible.

Likewise, the father is almightie , the Sonne almightie, and the holie Ghoste almightie:

And yet , they are not three almighties , but one almightie:

So the father is God, the Sonne God, and the holie Ghost, God:

And yet, not three Gods, but one God.

So the Father is Lord, the Sonne is Lord , and the holie ghoste is Lorde:

And yet not three Lords, but one Lorde.

For, like as wee are compelled by the Christian veritie, to acknowledge euery person by himselfe, to be God, and Lorde:

So, are we forbidden by the Catholike Religion, to say there be three Gods, or three Lordes.

The Father is made of none, neither created, nor begotten:

The Sonne is of the Father alone, neither made, nor created, but begotten:

The holie Ghoste is of the Father , and of the Sonne, neither made, nor created, nor begotten, but proceeding.

Therefore, there is one Father, not three Fathers, one Sonne, not three Sonnes, one holie Ghoste, not three holie Ghostes.

M.

And

And in this Trinitie, none is afore, or after other,
none is greater, or lesse then other,

But the whole three persons, are coeternall together, and coequall.

Agreeable to this in all poyntes, is the confession of the vniuersall Church, set foorth in the Nicene Creede:

I beleue in one G O D, the father almightie, maker of Heauen, and Earth, and of all thinges visible, and inuisible:

And, in one Lorde I E S V S C H R I S T E, the onely begotten Sonne of God: begotten of the father before all worlds: G O D of G O D, Light of Light, very God, of very God, begotten, not made, beeing of one substance with the father, by whome all things were made, &c.

That addition to the Hymnes, now vsed among my peeres in the church of Christe: (Glory bee to the father, and to the Sonne, and to the holie Ghost: As it was in the beginning, is now, and euer shalbe world without end:) proueth the same thing.

Likewise, the whole Greeke, & Latine church, for continuall agreement sake, do vse this Greeke Prayer: κύριε ἐλέησον, χριστέ ἐλέησον, κύριε ἐλέησον. And, by this little forme of prayer, Christian people, doe confesse one G O D, and three persons of the Godhead, therefore all whiche are truely Christians, beeing taught by their owne experience: doe knowe, and confesse, Iesus Christe, to be very, and omnipotent G O D. For, in the time of their praying, they feelee the presence, and power of God, by whiche he comforteth them,
and

Lord haue
mercy.

Christe haue
mercy.

and, not onely sealeth the trueth of his most holie Gospel in their hearts: but also maketh them couragious, that they may boldly triumph ouer Death, Sinne, Hell, the Deuill, and all his bondslaues, and members.

Of this thing, many examples of holy Martyres are extant, of whome euen many noble matrons, and virgins, and innumerable others, dyd, with greater reioysing, and desire couet to dye for the name of Christe: than to flowe, and abound, with the Delicates, honours, riches, and pleasures of this world. But, from whence proceedeth this so great fortitude of minde, and redines to receiue punishments: but from that onely efficacie, of the power of Iesus Christ, which hath manifested his diuine strength, present in them.

Let vs in like manner at this Day keepe fast, this same Iesus Christe, whiche will alwayes be at hand, so that with a sure faith, wee craue his ayde, earnestly, and feruently. And, thus, by sure, and euident testimonies, I haue shewed, that IESVS CHRISTE our Saviour is VERY GOD.

Now let vs see, why it was needeful, the mediator should be GOD: That it was necessary, that the Messias, and our Saviour should bee GOD, there bee two moste weightie causes.

The first is: The greatnesse of the euil, wherewith the nature of man, was pressed downe, which, by any creature, could not be taken away.

The other is: The weakenesse, or infirmitie of the creatures, to the restoring againe of those good things, which were lost, by sinne. Of these two causes, I will speake somewhat, that the benefites of Christe towards vs, might the more shine forth, and that we may be stirred vp thereby, to the honouring of his name, with due thankfulness of our whole life, and minde.

THE GREATNES OF THE EVIL, wherewith the nature of man was oppressed, is perceined in foure things cheefely: namely, In the VVEIGHT OF SINNE, In the IUSTICE OF THE ANGER OF GOD: In the POVVER OF DEATH: and in the MOSTE CRUEL TYRAN- NIE OF THE DEVILL.

THE VVEIGHT OF SINNE was greater, then that any finite, or bounded power, (such as is the power of Angels, and men) might beare the burthen thereof. For, in as much as y^e guiltinesse was infinite, by reason of the infinite good whiche was offended, namely GOD, whose maiestie was offended, by the sinne of our first parentes: It was needfull, that this sin, should, either with infinite paines, be punished, according to the rule of the deuine Justice: or els that satisfaction, to the deuine iustice, should be made for the same. But, because this satisfactiō must be the price of infinite goodnesse, and equiualent to the same: it coulde not, by any creature, no neither by all creatures together, be accomplished. It was needfull there-

fore

Ye iusticiaries, and merit-mōgers, note your owne abilities, and the sweetness of your doctrine in this article,

foze, that the clenſer of ſinne, ſhould bee GOD :
foz onely GOD, as he is infinite, ſo, he is able to
ſtooliſh, and ouercome infinite euill.

THE IUSTICE OF GODS ANGER
required a proportion of reuengement, accor-
ding to the offence. Forasmuch therefore, as
the offence was infinite, the anger was alſo in-
finite: which, the firſt creature, was not able to
pacifie, nor ſuſtaine: wherefore it was needeful,
that the Mediatour, which ſhoulde pacifie the
anger of GOD, ſhould bee GOD. Of this
matter Paule Rom. i. ſpeaketh thus: The anger Rom. i.
of GOD is reuealed from Heauen, vpon the vngod-
lynelle of all men, &c.

That theſe things could not be taken away,
without the mediatour, this ſaying of Iohn Bap-
tiſt, in Iohn. 3. teacheth: Hee which beleeueth not
in the Sonne, the wrath of GOD abided vpon him.
And, that this anger of GOD is vnmeaſura-
ble; and infinite, by reaſon of ſin (in which theſe
euils doe concurre, namely, contempt of the di-
uine maieltie: proude rebellion againſt the lawe
of God, vnwoorthy of the Image of God,
wherevnto man was created, defilyng, follow-
ing of Sathan the enemie of God, filthy decly-
ning from the tents of God, to the Deuill, and
intollerable ingratitude) is known by the pu-
niſhments of our firſt Parentes, by the puniſh-
ments following vpon all y posterities of Adam,
by the threatnings of God, by the calamities
wherewith mankind is kept vnder, by the de-
uils tyranny againſt man, by the tokens of the
M.iii. anger

anger of God in Heauen, in earth, in the sea, by the greatnes of the paines euerlasting, whiche they shall sustaine, which are not conuerted: to be short, by the infinite price payde for the redeeming of the paines for sinne. Who seeth not heere, that it was impossible that the anger of GOD could haue beene taken away, but by a Mediatour, whose power should be infinite:

THE POWER OF DEATH was greater, than that it might be overcome, by any creature, insomuch that Plinie saide, (howbeit falsely) that it was not possible vnto God to raise vp the dead. Now forasmuch, as the chiefest office of y^e mediatour is TO DESTROY DEATH, it was needfull that he should excell with a power diuine, whereby, as to giue life, so he might be able to abolish death: for with him no word is impossible.

THE MOST CRUEL TYRANNY OF THE DEVIL, (vnder which mankind was holden captiue, for sin) was also to be suppressed by y^e mediator. But how impossible this was to the nature of man, the history of the worlde, with the experience of all people doth testifie: wherfore it was needful, the mediatour should be GOD, which might suppress the tyranny of the Deuill, by his owne power. Heere by it is euident, that to the taking away of the greatnesse of the euil, wherewith mankind was oppressed: it was requisite, that the Mediatour should be GOD.

Now heere withall let the greatnesse of the
loue

loue, in the euerlasting father, the sonne, and the holie ghost, towards mankinde, bee considered:

A beauenlye
and ioyfull
meditation.

The Father spared not his owne sonne, but would haue him subiect vnto paines, that hee might deliuer vs from euerlasting paines. The Sonne willing, and obedient to the father, is made a sacrifice, deriving the guiltinesse of sinne into himselfe. The holie Ghoste, himselfe will dwell in the hearts of the reconciled, and kindle in vs motiōs agreeing to the wil of God. These things wil stir vp in vs faith, Inuocation, and thankfulness towards God, and will defende our mindes against the terrour of death, against the tyrannie of the deuil, yea, against all things, which are bent to ouerthrowe the hope of our saluation, which we haue in our Lord, and Sauiour IESV CHRISTE.

John. 3.

THE SECONDE CAUSE, why it was needefull, that the Mediatour should bee GOD, is, THE VNABILITIE, AND VVEAKENESSE OF THE CREATURE to the restoring againe of those good things, which through sinne we haue loste. And albeit in this one woorde of, (THE IMAGE OF GOD,) these good thinges be comprehended: yet many things to the reparation of the same, are necessarie required, whiche Paule. 1. Cor. 1. reconeth vp, where he saith: CHRIST is borne vnto vs of GOD, VWISDOME, RIGHTEVSNESSE: SANCTIFICATION: and REDEMPTION, that he which reioyceth, should reioyce in the Lord,

These

These foure kindes of good thinges, no creature, or finite power was able to restore againe vnto men: as we shal se of euery of these things in order.

FIRST, therefore, the Mediatour must restore VVISDOME, not such as that of the worlde is, whiche is shut vp within certaine limites: but such as is hid from the Princes of this world: which wisdome, is, of Zachary Defined to be: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of our God. Of this wisdome speaketh the Euangelist Iohn in his first Chapter, when he sayth: No man hath seene God at any time: but the sonne which is in the bosome of the father, he hath declared him vnto vs.

But some man may saye: Could not God haue reuealed this wisdome vnto men, by Angels, and Prophets? I aunswere, It is one thing, to giue, and to teach wisdome as Ministers: and another thing to bee the wisdome, (that is to say) effectually to bring to passe, that the hartes of men may receiue, *sauiing wisdome.

The voice of man striketh the eares of the body: but the Sonne of God, which is the wisdome it selfe, of God, replenisheth the minde of man, with the wisdome of saluation. For, the worde of the Prophets, and of other Ministers of the worde of God, doth then at the length, bring fruite: when as God, by the worde, openeth the heart, and instilleth the seedes of true wisdome, whiche thing doubtlesse is not in the power

Luke. i.
77.78.

*Or the wisdome of saluation.

power of any creature, but of the Creatour alone: whereof it followeth, that the Mediatoure must be G O D.

SECONDLY, The Mediatour must restore againe R I G H T E O U S N E S S E. For, without perfect righteousness, no man may come forth into the sight of G O D. But no man is able to give, Perfect Righteousnesse, which should be sufficient for all people, except G O D. For, that man might be perfectly righteous before God, two things are required: Of which, the first is, To be set free from vnrighteousnesse, and sinne, which evils men bring with them into the world. The other: To bee indowed and garnished, with a full obedience of the lawe of G O D, which is the measure of righteousness, whiche is before God acceptable.

Of the former we haue spoken before, where we shewed, the enormitie of sinne, and the iustice of the angre of G O D. Touching the other, which is: To be indowed, and garnished with righteousness, whereby the lawe of G O D is satisfied: It is evident, that the righteousness of no creature, forasmuch as it is (finite): can bee sufficient to saluation, for infinite numbers of people, which thing doubtlesse in the Mediatour is required. For, as hee must with a sufficient sacrifice of cleansing, make satisfaction for sinnes, and so take away all guiltinesse: So must hee, by his owne obedience toward the lawe, set all those righteous in the sight of God, whiche beleue in him. For so Paule saith: Him whiche
N. knew

2. Cor. 5.

knew no sinne, he made sinne, (that is to say, God cast vpon him the guiltinesse of all sinners, that he should suffer and die for them:) that we might be made the righteousness of GOD in him: (that is to say) that the righteousness of him, might be imputed to vs, for righteousness in the sight of GOD. Therefore in another place Paule

Rom. 10. 4.

saieth: Christe is **THE ENDE OF THE LAW**, to saue all those whiche beleene in him. Heereby it may be seene, that the Mediatour must of necessitie be **VERY GOD**.

In the third place, followeth, **SANCTIFICATION**, which the Mediatour must bring. Which thing, forasmuch as no creature can performe, the Mediatour must needes be **GOD**. For it is the propertie of God alone, to giue the holie Ghoste the sanctifier, without whome our Sanctification, can not be broughte to passe.

Moreover, forasmuch as **SANCTIFICATION**, is set against **SINNE**, and in Sinne are two things, namely, the formalitie, as the guiltinesse: and the materiall parte, as the corrupt qualities, and actions: the Sanctification must be also double, one, whiche is set against guiltinesse, whiche is, The cleansing of sinne, by the blood of Christe: the other, whiche is set against the corrupt qualities and actions, which is, aswell the separation of man from the prophanitie of the nations, by the mortifying of the flesh, which is doone, by resisting corrupt

corrupt cogitations, affections, and desires of the flesh, and, with the whole power, abstaining from euill woorkes: as also, the ioyning together of man with G O D, by the quickening of the spirite, by obeying vnto God, and by following purenesse of the minde, of affections, and innocencie of the whole life: breefe-ly, that man, might renounce the Deuill, and and his woorkes, and cleaue with the whole heart vnto G O D alone.

This Sanctification, is also called of Paule *Phillip 3.* (SPIRITVALL CIRCUMCISION.) VVe (sayeth hee) are Circumcision, whiche serue G O D in the Spirite, and reioyce in Christe, and haue no confidence in the flesh. Therefore, Spirituall Circumcision, is a cutting awaye of the truste of the flesh, after whiche succeedeth a reioycing in CHRIST, and a pure desire to worship G O D. And this, true-ly, is that S A N C T I F I C A T I O N, which G O D, and Man, our Mediatour, doth bring.

Spirituall
circumcision
what it is.

THE FOVRTH GOOD THING, which our Mediatour should restore vnto vs, is P E R F E C T E R E D E M P T I O N.

This Redemption requireth, firste, a continuall presence of the Mediatoure, in the Church, (or Congregation:) (that is to say) in all the godly euery where dispersed, through out the whole worlde. But who can bee together, and alwayes present, in so many places, excepte he bee G O D?

¶.ii.

Secondly,

Secondly, it requireth, a preservation of the congregation. (that is to say) that the Mediatour should be a keeper, or preseruer, not onely, of the whole Church, but also, of euery member of the same, against infinite subtilties, and lyinges in waight, of the Deuil, and man.

Thirdly: it requireth that, the Mediatour should looke into the heartes of men, least hee should be Deceiued, by the outwarde disguising of hypocrites. Now, forasmuch as it is the propertie of G O D onely, to looke into the heartes of men, and to beholde the inwarde secretes of their affections: surely, the Mediatour must of necessitie be G O D. Furthermore, to the office of the Mediatour, this also appertaineth: that he doe euery where, heare the gronings of such as doe call vpon him, whiche, doubtlesse is the propertie, of the diuine power alone.

Fiftly: it requireth, that, the Mediatour, in the last Day, should rayse vp, all the Deade: whiche work, is aboue the powers of all creatures. Yea, all the creatures of God, by their owne power, are not able to rayse vp, a Deade flye againe, muchlesse all people, whose bodyes haue beene by diuerse meanes, and in diuers places scattered abrode: But, forasmuch as the Mediatour must doe this, and that in the twinkling of an eye, he must of necessitie, be G O D.

Sixtly, and lastly, it requireth, that, the Mediatour doe giue to those whiche are raysed vp, (which in the true faith haue departed this life) eternall life, perpetuall glorie, and conforinitie with

with GOD. But who can bring this to passe, but onely GOD? Wee haue therefore aboundantly shewed: That our Sauour, and Mediatour is GOD: And, why it was needefull, that hee should be very GOD.

Of the third point or Chapter.

IN THE THIRD PLACE, wee haue proponed of Christe, that hee is VERY MAN, And, why it was needefull, that the Mediatour should bee man. The whole vniuersall Church, as it beleeueth, Christe, to be borne, very man: So, that he also, at this day, is, and for euer shall remaine, very man, it doth, godlyly confesse.

Genel. 3. The seede of the woman, which shall breake the head of the Serpent, is promised. By the name of, THE SEEDE OF THE WOMAN, without all doubt, the nature of man, which our Mediatour, at the time appointed by the father, should take vnto him, is signified. GOD promised to Abraham, that in his seede, all nations should be blessed.

Hee promised also, to Dauid, that his sonne should sit vpon his seate, and reigne for euer.

Esaie. 7. Beholde a virgin shall conceiue, and bring forth a Sonne, and thou shalt call his name EMANUEL, (that is to say) which shalbe GOD and MAN.

Lūke. 1.

With these Prophecies agreeth, the whole History Euangelicall. The Angel, beeing sent to the virgin Marie, saith: Beholde, thou shalt conceiue in thy wombe, and shalt bring foorth a Sonne, and thou shalt call his name I E S V S, he shalbe great, and shalbe called the Sonne of the hiest. VVhiche thing when she had heard, she meruayled, and saide, How can this thing bee, forasmuch as I knowe not man: And the Angell answered vnto her: The holy Ghoste shall come vppon thee, and the power of the moste hiest, shall ouershadowe thee: (that is to say.) Thou shalt conceiue, and bring foorth, not by the seede of man, or after, the common laboe of nature: but, by the power and wise counsaile of G O D. And, so the Angell concludeth his oration, with this sentence worthy to be reembraed: with G O D, nothing shall bee impossible.

The eight day, after his natiuitie, hee was Circumcised according to the lawe, after, the manner obserued in other Infantes of the Jewes. He was brought vp, by Ioseph, and Mary, hee greewe in wise doine, and in fauour, with G O D, & men, & was he found altogether, a naturall man, hauing body, and soule, and all condition and properties of humane nature, sin onely excepted.

This is the summe of the Christian fayth, touching the manhood of Iesu Christe, as wee confesse in the articles of the Symbole, when we say: I beleue in I E S V S C H R I S T E. our Lorde, which was conceiued by the holy Ghost, borne of
the

the virgin Mary. But why was it needfull, that the Mediatour should be **VERY MAN**. foure causes may be rehearsed, out of the holy Scriptures, why it was needfull, that the Messias should be man.

The seconde parte of the preposition.

1. The Iustice of **G O D**.
2. The restoring of the Image of **G O D**, in man agayne, which, through Sinne was lost.
3. The manner of Adoption.
4. The assurance of our Resurrection, fro death.

First, **THE IUSTICE OF GOD** required, that the disobedience, in our flesh committed, should be amended in the same. For it was agreeable, to the order of the Justice of **G O D**, that in as much as mankind, in one Adam, had firste offended: so some body in mankind, free from sinne, should sustaine the paines, whiche should be the price for the rest. Our Lorde therefore tooke mans nature vnto him, & was made man, shewing forth, as it were, the person of Adam himselfe, whose name is also attributed vnto him: & he might thorowly satisfie the punishment of sinne in the flesh, beeing in flesh committed.

1. Cor. 15.

Therefore Paule *Rom 5.* saith: If, by the sinne of one, death reigned, by the meanes of one, (namely Adam:) much more, they which receiue abundance of Grace, and of the gifte of Righteousnesse, shall reigne in life, by the meanes of one Iesus Christe.

Item: As by the disobedience of one, (Adam), many, (All men) became sinners: So, by the obedience of one (of Christe) many are made righteous.

Item

Item 1. *corin.* 15. For, by a man (Adam) came death: And, by a man (Iesus Christe) came the resurrection from Death.

Hebr. 2. Forasmuch as the Children are partakers of flesh, and blood, he himselfe also, in like case tooke parte with them: that through death, he might abolish him, which had the rule of death, (that is to say) the Deuill.

Heerebnto also appertaineth that saying of Irenæus: It behoued him, whiche should begin, to slea sinne, and to redeeme man, which was guiltie of death: to be made the selfe same thing, (that is to say) Man.

And Augustine saith: flesh, had blinded thee, flesh doth heale thee: because Christe came in such wise: that by flesh, he might quench the corruptions of the flesh.

The second cause is, THE RESTORING OF THE IMAGE OF GOD, according vnto which, man was created: This thing could by no meanes bee doone, but, by the naturall Image of GOD (that is) the everlasting and onely begotten sonne of GOD: which therfore tooke mans nature vnto him, that he might againe restore the Image of God, in all those, which, through a liuely faith, are, into his body, ingrafted. Whereof Athanasius saith: It was conuenient, that the Sonne should take man his nature vnto him: that this person whiche is the substantiall Image of the Father, might restore againe, the Image of GOD in vs.

The thirde cause was, that the reason of
our

our ADOPTION did require the same. For the Sonne of God, did therefore take the nature of man vnto him: that hee might make vs the Sonnes of God. He would therefore, by the societie of nature, bee ioyned vnto vs, and become our brother: that we, beeing become his members, might be made the sonnes of God. For, we are therefore called, and are the Children of God: because wee are, (by faith) in CHRIST, whiche is the naturall sonne of God. For, in him alone, wee are beloued, and *Ephc. 1.* Sonnes.

Iohn. 1. To as many as beleued on his name, hee gaue power to be made, the Sonnes of GOD.

Gal. 4. VVhen the fulnesse of time was come, GOD sent his Sonne, made of a woman, & made bond vnto the lawe, that he might redeeme those, which were vnder the lawe, that we might receiue the Adoption of Sonnes. Because ye are the Sonnes of GOD, therefore GOD hath sent the Spirit of his Sonne into our hearts, crying Abba Father.

In this sentence also speaketh Irenæus: VVe could not be (saith he) partakers of the Adoption of his Sonnes, vnlesse, we had receiued the same, by his Sonne, (that is to say) vnlesse his Sonne had beene made man.

The fourth cause: THE ASSVRANCE, force, and efficacie of OVR RESVRRECTION consisteth in this, that our Mediatour is man. For, the only hope and assurance, which we haue of the Resurrection of our bodies, is, that Christ our Mediatour, hath taken vnto him

The cause & assurance of the rising againe at the last day.

1. Cor. 15.

* Or, in our
flesh.

our flesh. For, the flesh which wee doe now
beare about vs, subiecte to corruption, is al-
ready, raised vp in Christe, as in the first frutes:
and is entred into the possession of the king-
dome of heauen, and is there become immortall.
By the vertue therefore, of that societie, which
we haue with the gloriousse body of Christe, we
shall be rayled vp in the last day, and shalbe in-
dowed * after the flesh, with immortallitie: so,
that beeing like vnto Christe our brother, wee
may enioy with him, eternall ioy, and saluation.

This thing Paule purposeth to shewe 1. Cor. 15.
when he sayth: CHRISTE is risen from the dead,
the first frutes of them which sleepe: for by a man
came death, and by a man came the resurrection of
the dead: for as in Adam all men dye, so in Christe
shall all men be made aliue. Therefore when so-
euer temptation falleth in, willing to dye vs
to doubt of the resurrection of the flesh: let vs
liste vp our heartes to Iesus Christe, already
rayled vp from death: hee bothe can, and will
raise vp vs also from the dead, forasmuch as he
is God almighty, and also our brother, fellowe
of the same humane nature with vs.

Therefore Paule sayth, philip. 3. Our conuersa-
tion is in Heauen, from whence also wee looke for
the Sauour, euen the Lorde Iesus Christe, whiche
shall transforme our vile bodye, that hee may make
it like to his glorious body, by the mightie worke-
ing, whereby he is also able to subdue all things vn-
to himselfe.

Thus, I haue recited, foure moſte weightie
causes

causes, whereby it is shewed, that it was highly needefull, that the Mediatour betweene GOD and man, should haue beene Man, and haue taken humane nature vnto him, and in the same, be made like vnto vs.

Let vs continually in our heart, beare about with vs these causes, that we may be stirred vp to earnest thankfulnesse towards GOD, which would haue his sonne, whē he was riche, to become man, and verely a poore man: that through his pouertie, wee might be riche, in the possession of saluation, and life euerlasting.

Of the fourth point or Chapter.

THE FORTH THING whiche I said, is to be considered in Messias, is, that HEE IS ONE PERSON, and why this thing was needefull.

That our Mediatour is one person, (beside many other) these things do confirme.

Iohn 1. The woord became flesh: (that is to say) Man. But *Iohn* addeth: And wee sawe the glorie of it: But if there had beene two persons, without all doubt, he would haue said: VVe sawe the glory of (Them): and, not the glory of (It).

In the 3. of *Matth.* the voice of God soundeth vpon Iesus y sonne of Mary, beeing baptized of *Iohn*: This is my welbeloued Sonne, in whome I am wel pleased. In this place, a (the same god) also in the mount, *Mat.* 17. acknowledgeth this sonne of Mary,

to be his sonne also, & saith: (H E A R E H I M,) but if there had beene two persons, without all doubt, he would haue said (H E A R E T H E M.)

And in the 4. Chapter to the Ephesians, Paule saith: Hec whiche descended, is euen the same which also ascended aboue all Heauens, to fulfill all things.

The whole Church also confesseth the same thing, euen as the Symbole of Athanasius hath, in this manner. The right faith is, that wee beleue, and confesse, that our Lord Iesus Christe, the Sonne of God, is G O D, and man.

G O D, of the substance of his father, begotten before the worlde, and M A N of the substance of his mother, borne in the worlde.

Perfect G O D, and perfect M A N, of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead, and inferiour to the father, as touching his Manhood.

Who, although he bee G O D, and M A N, yet, he is not two, but O N E C H R I S T E.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into G O D.

One altogether, not by confusion of substance: but by vnitie of person.

For, as the reasonable soule, and flesh, is one Man: So, G O D, and M A N, is one C H R I S T E.

But, why it was necessary, that the Mediatour, should be one person, and not two, as there be in him two distinct natures: there bee many weightie reasons, certaine of the cheefe of which
it

it may suffice to note in this place.

First, **O**ur Mediatour, **G O D** and **M**an, must be one person, that he might make **G O D**, and **M**an (**O N E**): therfore, he is ioyned to the father, by his true Godhead, & vnto **M**an, by true Manhood, that so he might couple bothe together.

The seconde cause: **T**he Mediatour shoulde bring nothing to passe, betweene the parties at variance, if he cleaue to the one, and differ from the other: Wherefore, it was needefull, that the Mediatour by a certaine necessitie, should be ioyned to bothe parties.

To **G O D** therfore (who, by our sinne was offended:) our Mediatour is ioyned by true diuinitie: And vnto **M A N** he is associated, by true humanitie: that through the societie, which hee hath with bothe partes, hee might ioyne bothe partes together: according to that saying of Irenæus lib. 3. Cap. 2. where he intreateth of the causes, why the worde of God became fleshe.

It must needs bee (saith he) that the Mediatour betweene **G O D**, and **M A N**, by reason of the nigh affinitie to bothe partes: muste reduce bothe into freendship, and concorde: and bringe to passe, that God should take man vnto him: and man shoulde ycelde ouer himselfe vnto God.

And **T**heodoretus saith: Euen as he, which would Dialog 1.
reconcile some two persons, ioyning handes betweene themselves, putting himselfe in the midst betweene, and holding the one by the right hande, and the other by the lefte, bringeth, & ioyneth them in freendship together: So he when hee had vnited

the diuine nature to the humane: made a peace inuincible, and which cannot bee broken.

The third cause: If the Mediatour were not one person: then the workes of the redemption, wrought in the humane nature, should not be a sufficient price for sinne, through which the infinite goodnesse was offended. For, Death was due debt for sinne, but pure GOD could not taste death: neither, Man alone could overcome death. Therefore GOD became man: that GOD and M A N, bothe should, and might make satisfaction for eternall death, whiche was due to mankind. The eternall sonne of God therefore, tooke mans nature vnto him, into the vnitie of person: that the works done in the humane nature, might be of infinite power, and merite. For, through the indiuisible vnion of the diuine, and humane nature in one person, the dignitie is infinite, the perfection most absolute, and the price of the blood, death, and so of all the actions and sufferings of Christe in his most holy humanitie, inestimable. And thereof, is the might, and force of blotting out sinne, and the power of remitting offences, of iustifying, quickening, and saving the beleeuers.

And albeit, Christe suffered in the flesh onely, as Peter saith: yet notwithstanding, the suffering is attributed to the person, by reason of that most stricte vnion of the two natures in one person. That these things may somewhat more easily be vnderstanded, I will ioine heerevnto a similis

a similitude, whiche the Catholique deuines in the olde Church haue vsed.

M A N consisteth of two substaunces, of a soule, and of a body: and doth many things by the power of the Soule, as, to vnderstand, to reason, to number &c. and againe doth many thinges, by the strength of the bodye, as to builde, to write, to walke, and suche other like Deedes either well or euill. All these things whiche in this manner, hee doeth, either by the power of the soule by it selfe, or by the strength of the body by it selfe, or by the woорke of bothe together: are attributed to the person of the man.

Euen in like manner, Christe doth certaine woорkes according to his humane nature, and certaine according to his diuine nature, al which notwithstanding are attributed to whole Christ, which is **G O D**, and **M A N**. So, the Death of Christe which he sustayned according to his humane nature, is ascribed to the whole person, which is **G O D** and **M A N**. Therefore Luke rightly affirmeth, that **G O D** hath purchased a Congregation to him selfe, with his owne blood: And againe he sayth rightly, that **I E S V S** the sonne of Mary hath created Heauen, and Earth: For, Iesus, and the eternall sonne of **G O D**, is **O N E** person. Acts. 20. 28.

In the same sentence also, speaketh Cyrell: Beccause (sayth hee) that bodye, which hee made his owne, did suffer: therefore it is sayde, the worde it selfe suffered for vs.

And

And heereof it is, that all the workes, and benefites of redemption in Christe, are counted diuine, infinite, sauing, and so inestimable: that vnto them, nothing, neither in Heauen, or in earth may be compared, as wee haue somewhat touched before.

From this fountaine, an infinite, and vnspcakable consolation, to the conscience afflicted, tremblinge for the multitude of her sinnes floweth forth. For, if the death of Christe bee so precious, that there is no price of equall value, which may be compared to it, much lesse preferred before it: What should let, that it should not abound farre aboue the heape of my sinnes, although * exceeding. Whereof Augustine saith: The mercy of G O D is much greater, then the misery of all sinnes.

* Or albeit
they exceede
in number,
greatnesse,
&c.
Rom. 5.

And Paule saith: VVhere sinne did abounde, there grace did superabound.

Of the fift point or Chapter.

IN THE FIFT PLACE, we haue proponed of Christe: that he is, the Sauiour of Mankinde: And in what manner, he executeth the businesse of Mannes saluation. Although, in the matters before handled, we haue oftentimes touched somewhat, concerning this parte: yet notwithstanding, a iust explication of eche article, as it was conuenient, hath not beene ther

thervnto beene accomplished. Therefore I will now speake of these things moze at large: and, first, I will recite the testymonyes of the scripture, which testifie, Christe to be the Sauour of the worlde: furthermoze, I will declare, how he is the Sauour of the worlde.

Moses saith: The seede of the woman shall crush Gen. 3. the Serpents head: (that is to say) CHRISTE shall destroy the woorkes of the Deuill, and deliuer man, from Sinne, Death, dampnation, and Hell, and shall iustifie, quicken, blesse, and bring them into the kingdome of GOD.

After the same manner, GOD speaketh to Abraham: In thy seede shall all nations bee blessed, (that is to say) shall bee deliuered from all malediction, and saued.

And, the Angell Gabriell sayth to Ioseph: Thou shalt call his name IESVS, for hee shall saue his people from their sinnes.

In like manner, the Angell to the Sheepeheardes: Beholde, I shewe vnto you great ioy: this day is borne vnto you a Sauour, whiche is Christe the Lorde, in the citie of Dauid. Luke. 2.

Paule also, 1. Timo. 1. sayth: This is a sure saying, and woorthy of all receiuing: that Iesus Christe came into the worlde, to saue sinners. And what should I bring many testinonies: the whole scriptures euery where affirmeth, Iesus Christe to be the Sauour of the worlde.

But, by what meanes then, doth Christe declare himselfe to be the Sauour of the worlde, and the redeemer of mankind?

This thing is seene, cheefely in fīue benefites towarde vs, namely:

First, in giuing vnto vs, the true vnderstanding of the wisdome of saluation, of which wee were destitute.

Moreouer, in taking away our sinnes, wherewith we are laden, and oppressed.

Thirde, in imputing Righteousnesse vnto vs, which, of our selues we could not haue.

Fourthly, in sanctifying, and regenerating vs, by his holy spirite, so, that wee which were the children of wrath, may become the children of GOD.

Fiftly: in deliuering vs from the paines of hell, which we had deserued, and in giuing vnto vs the possession of euerlasting life, which he, by his owne death hath purchased for vs.

Of these fīue benefites, wherby Christe performeth the whole worke of our redemption, and bringeth it to perfection: I will brievely, out of the holy Scripture, adioyne a more plentifull explication.

The firste benefite.



Concerning the first benefite of Christ, namely, that hee giueth vnto vs the true vnderstanding of the wisdome of saluation: which, by the sharpnesse of our owne wit or reason, we are, by no meanes able to attain vnto: the Euangelist Iohn speaketh in these words: No man hath scene GOD, at any time, the only begotten sonne, which is in the bosome of the

Father

Father, hee hath declared him vnto vs. **This wis-
doine Zachary calleth:** The knowledge of saluati-
on, for the remission of sinnes, by the bowels of the
mercy of G O D. **And Christ saith:** This is eternall
life: that they may knowe thee to be very G O D, and
whome thou hast sent I E S V S C H R I S T E.

Luke. 1.

Iohn. 1.

All the wisdom of the worlde, compared to
to this wisdom, is none at all, or, as if a man
would compare one small drop, with the whole
Ocean, or a small grauell stone, with the sands of
the whole sea, or the whole worlde. For what
comparison shall there be of a thing momentary,
to a thing everlasting: Or of a thing humane, to
that which is diuine. This heavenly wisdom,
namely: The moste sacred Gospel, is that Perfecte
Wisdom, which wee boaste our selues to haue,
of our Lord, and Saviour Iesu Christe.

The seconde benefite.

**Touching the seconde kinde of the be-
nefits of Christ, namely:** That he taketh
away the heape of our sinnes, wherewith
we are oppressed: Iohn Baptist preacheth Ioh. 1. Be-
holde the Lambe of G O D, whiche taketh away the
sinnes of the world: (that is to say) this I E S V S
will offer that sacrifice, wherby he wil make sa-
tisfaction, for the sinnes of the whole worlde.

But, that we may come to a fuller knowledge
of this testimony of Iohn, concerning Christe: I
wil heere vnder set downe the questions, which
the words them selues doe minister.

I. ii.

first,

First, VVhy Christe is called a Lambe: And wherfore he is furnamed the Lamb of G O D.

Secondly, VVhat this Lambe doth.

Thirldy, For whose cause he doth.

1. **There be two reasons, why Christe is called A L A M B E**: The first is, that Iohn might put the Jewes, and vs in minde, of bothe these thinges, nainely of the shadowe, which went before in the olde Testament: and the fulfilling of the promise (which, Iohn calleth (The Trueth) in the newe Testament.

Hebr. 10. Paule sayth: The lawe hath the shadow of good things to come, but not the very Image of the things themselues, (that is to say) The trueth, or fulfilling of the promise.

Therefore, the Lambe of the Jewes Pasceouer, in the lawe, was, bothe, a putting them in remembrance, of benefites receiued, and also a warning, and shadowing of a thing to come. For as it admonished the Jewes, that euen as the sacrifice of the Lambe in Aegypte beeing finished, the people went out of Aegypt, and were deliuered from bondage: so it signified, that by the sacrifice of Christ, mankinde should be reconciled vnto G O D, and brought vnto libertie.

The name of the shadowe, (that is to say) of the Lambe, is therefore attributed vnto Christe, the Trueth: that it might be knowen that Iesus Christ is he, whom the paschall Lamb in y olde Testament did shadowe. For, it is a thing customizable in the Scriptures, to giue one, and the same names, to the signes, and the things signified:

fyed: that by conference of the shadowe, and the trueth, we may the more fully be instructed.

So, the Rocke, whiche was a shadowe of Christe, is attributed to Christe: because in him, the trueth, which was shadowed by the Rocke in the wilderness, is fulfilled.

The Sacrifice, which was onely a figure of the cleansing sacrifice, then to come, was called, *ἱλασμός*, (that is to say) Propitiation, which name, bothe by Iohn, and Paul, is attributed to Christ, who alone offered the true propitiatory sacrifice.

Moreouer, when Iohn calleth Christe a L A M B, he signifyeth, that he was to be killed for sacrifice. And so Iohn, in one worde expressed the end of all the sacrifices of the law, namely, that they shoulde shadowe the sacrifice of Christe: and, which beeing finished, all the sacrifices of Aaron, should cease. Therfore, he saith: Beholde the Lambe of G O D. As though he should say: ye Jewes haue hetherto many peeres past offered the Paschall Lambe, but, beholde this is, that true, immaculate, and pure Lamb, without all faulte: whiche is woorthily called, The Lambe of G O D: because hee is a Sacrifice sufficient, for the sinnes of the whole world. Therfore, rightly sayd Bernard: V Vho could better take away sinne, then hee, in whome sinne falleth not? He without doubt, is able to wash mee, who, as it is manifest, is not defyled: Let this hand wipe mine eye couered with dyrt: which hand alone, is without dust.

We haue said, why Christe is called a Lambe:

P.iii.

and

Iohn. 1.

and cheefely, why hee is called the Lambe of GOD. Now it is to be opened in few wordes: VVhat this Lamb hath done. Beholde (saith Iohn) the Lambe of GOD, which taketh away the sinnes of the world: (that is to say) That Lamb of GOD this I E S V S, namely, which is to be offered: by his death and passion taketh away the sinne of the world, (that is) dischargeth the worlde from sinne, which he transfateth into him self, that, by the merit of his sacrifice, that is, of his passion and death, he may abolish the same. And so vppon this Lambe of GOD, our Lord Jesus Christe GOD, and MAN, are caste the sinnes of the whole worlde: that as he alone should sustaine the guiltinesse, so the same should also susteyne the malediction. For albeit that Christ was free from fault: yet notwithstanding, the guiltinesse, and payne, hee, in very deed, receiued into himselfe. And this is that which Esay sayth: Hee hath layde all our iniquities vpon him.

Esay. 53.

Therefore Paule, calleth CHRIST (ACCURSED,) or (EXECRATION) when hee sayth: Gal. 3. Christe hath redeemed vs from the curse of the lawe, beeing made ACCURSED FOR vs. Herevnto also it maketh when he nameth him (Sinne), when he sayth: 2. Cor. 5. Him whiche knewe not sinne, he made SINNE FOR vs: that is to saye: GOD hath so embased his owne Sonne: that he should be counted, in the sight of GOD, guiltie of all sinne: that we might bee indowed with his righteousness, whereby wee might be reputed righteous, in the sight of God.

By

By these things already saide, it may easily be perceiued, what is to bee thought of the death, and passion of our Lord Iesu Christe, which in one word and other, I wil shew more at large.

CHRIST himselfe, *John 17.* with his owne voyce, (beeing now ready to suffer,) explicateth, what manner of work his passion is, when hee saith: I sanctifie mine owne selfe for them, that they also might be sanctified in the truth. I sanctifie, saith he, that is, I beeing seperated from sinners, by perfect purenesse: and ioyned vnto God by perfect loue, and obedience, doe offer vp my selfe to the father vpon the Altar of the Crosse, through *Heb. 10.* the eternall spirite, for a sacrifice of pacification, that by the merit of my sacrifice: the people beleuing in me, might be seperated from the defiling of y^e worlde, might be ioyned vnto God, through a liuely faith, and so offered, for an holy sacrifice, that they might be truly sanctified for euer. In this manner CHRIST speaketh in this place, of his passion, which he defineth to be a Sanctification: (that is to say) A holy oblation, of himselfe for the Disciples: that is, for All which shall beleeue: that they by the merit of his passion may be sanctified, as an holy sacrifice offered vnto God.

Let vs therefore, in fewe wordes conclude, what is to bee considered, of the passion of Christ, enameely: That it is a sacrifice propitiatorie, wherein, the Sonne of GOD offered vp him selfe to the Father: that he might merit for all which beleeue in him, eternall sanctificatiō, deliuerance from sinne, and death, eternall, and euerlasting Saluation.

And

What the passion of Christe is,

And so, in this Definition is contayned, that which may be answered, to euery of these seuerall questions: VVho offred? The euerlasting Priest I E S V S C H R I S T. VVhat offred he? Him selfe. VVhere offred he? In the Altar of the Crosse, by his moste bitter passion and Death. To whome offered hee him selfe? To the father, whose wrath, (by the merite of his precious sacrifice,) he pacified. For whose cause did hee offer him selfe? For man. VVho shalbe partakers of this offering? All, which beleue in him.

Because we haue heard, what this Lambe hath doone, namely, that he hath receiued into him selfe, the sinnes of men, and hath made satisfaction for them: Let vs nowe Discusse this worde, (OF THE VVORLDE). Iohn saith not: Beholde the Lambe of G O D, which taketh away the sinnes of man: but, which taketh away the sinnes of the VVorlde: that hee might signifie, whereunto the price of the oblation of I E S V C H R I S T E, doth stretch it selfe.

Iohn.1.

He meaneth, that the passion and sacrifice of Christ, is (in it selfe) infinitely precious & profitable, offered to God the father for all men, extended and

There haue beene in time past, and are also at this day, two sortes of men, whiche by teaching falsely in this place haue fowlely offended. Of these, the first are, which are of opinion, that the passion, and sacrifice of Christe profiteth not all men

proffered to all sinners, and for all sinnes whatsoeuer (of his parte) indifferently & sufficiently: though, indeed, The elect penitent beleuer only can, and doe receiue and inioy it effectually and auayleably. According as the Schoolemen say (and the best learned like, and allowe of it) Christus passus pro omnibus sufficientur, sed pro electis efficienter &c. To say, Christe suffered for all sufficiently, but for the elect (only) effectually or auayleably &c. This is the Authors iustified meaning, in many places of his worthy woorkes els where. Though here, in wordes, hee seemeth some-deale harsh and harde: and is warely to bee readde.

men, but a certaine fewe peculiar. elected. Another kinde of them is: which suppose that there be certaine sinnes, which, euen by the merite of the death, and passion of Christe, cannot be remitted. These two false, and erroneous opinions I will in this place breiefely refute, and throwe downe by manifeste testimoniyes of the woorde of GOD.

They, whom I named in the first place, are Stoickes, and such, as going about to faine tables of destiny out of testimoniyes of the Scripture, not rightly vnderstanded, doe teach, that GOD hath created men, appoynted partly, to eternall Saluation: partly, to eternall condemnation, howsoeuer, they either beleue, or liue. This peruerse opinion, is, not onely blasphemous against GOD: but also seduceth many: that either they Despaire of the forgiveness of their sinnes, or nourish securitie: thinking it to bee a matter of no force, how they liue, forasmuch as they attaine saluation, because, that they are elected. Against this opinion is to bee set, The mercifull will of GOD, which hath made man, after his owne Image, and hath promised to Adam, the restoring againe of the same.

Of this will of GOD, the Prophet speaketh in these words: As surely as I liue saith the Lord GOD, I will not the death of the vngodly, but that the vngodly should bee conuerted, from his way and liue. Therefore, if that these words, that GOD will not the death of a sinner, bee true, of which thing, there is vtterly no doubt: It must,
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of necessitie, bee false, that they say, That G O D hath destinated certaine to saluation, certain to condemnation, and that, if we respect the counsaile of the creation, & redemption of mankind. For, as farre forth as appertaineth to the rebellion of man: there it is said, that G O D hath created many to condemnation, whome notwithstanding, hee would, should haue beene conuerted, should haue sought and obtained saluation.

For, euen as an earthly father, is in such wise affected towarde his children, that he woulde haue euery one of them, to come to thristines, & be honest, and woorthy successors to him of his goods, and substance, and yet notwithstanding, beeing made frustrate of his hope, findeth the stubbernesse, and disobedience of them, whereby they also at the length, do cast them selues with great ignominie, into destruction, and some infamous kinde of punishment: Of this father it may be said, that hee hath brought vp children, kept to this so great mischeef, (not, that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue called this mischeef vnto them selues.

So, G O D verily, would haue all men (made after his owne image) to be saued: but, if any of these being rebellious wil not imbrace his word, and, by faith, be conuerted, but fauouring securitie, and madnesse, doe dye in their owne wickednesse: those, God, suffereth to perish, that they might sustaine the iust punishments, aswell of their owne offences, against the law of God, as also
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of their contēpt of attayning saluation through Christe. Here we may say, with the scripture: That God hath created suche rebellious vniuersals, to eternall condemnation, not, that he is delighted, with their destruction: but, that, they through their owne malice haue drawen y^e same vnto themselves, preferring the vanitie of this world, before the grace, & mercy of God, in Iesu Christe. Of this eternall & vniuersall will of God: Paule speaketh on this wise: G O D would haue all men saued, & come to the trueth, for there is one G O D, and one Mediatour between G O D, and M A N, euen the man Iesus Christ, which hath giuen himselfe a redemption for all men. And Peter saith: G O D is longe suffering, which would haue no man losse, but will receyue all men to repentance.

What can be more plainly spoken? And, what shall he be that dare set himself against this? If God therefore, would haue no man perish, but wold haue all men, by the knowledge of y^e truth to be saued, their vntruth is manifest, which say, God would not haue all mē saued, but hath created many to euerlasting damnation. But, that our consciences may the more cōmodiously be assured out of y^e word of God, touching this fatherly will of him: I wil set downe, foure most firme argumētts, which may abundantly assure vs, of the fauour of God, which stretcheth it selfe to all men, in euery place of y^e earth, without al respect of persons, regions, sexes, & outward conditiōs.

The first Argument is, The vniuersall cōmaundement of G O D: vnto all men: G O D himselfe

Matth. 3.

speakeeth with his owne voyce from Heauen, and sayth: This is my beloued Sonne, Hearc him. And Christ sendeth forth his Disciples into all the world, with this commaundement: Goe yee into all the world, and proclayme the Gospell to eue-ry creature, (that is) To all men. Who then is so impudent, that hee dare say, G O D in Deede, hath commaunded all men, that they shoulde heare the Gospell, but in the meane season, hee would certaine to be saued by faith, but certaine to be hardened, and condemned: They which doe so think of God, doe make him worse, then any Tyrant, whiche shoulde commaund those thinges which he neither willet nor thincketh: and this is to haue two heartes, which G O D him selfe, highly detesteth, and hateth.

Matth. 11.

Mar. 16.

The second argument, is, The free, and vni-uerfall promise of G O D. Come vnto mee (sayth Christe,) all which labour and be heauily laden, and I will refresh you. Likewise, Hee which shall beleeue and be baptised, shalbe saued: but he which beleeueth not shall be condemned. And Paule saith: Euery one whiche beleueth shall not be confounded. Heereunto is to bee referred the whole ministry of the Gospell, which is therefore instituted of G O D, to bee in this worlde, that by the same, men might be brought vnto y true knowledge of God. Christe him selfe confelleth, that he came into this worlde, to saue sinners: The Sonne of man (saith he) is come to seeke, and saue that which was lost.

The third argument is taken, Of the price of the
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the Passion and death of Christe, **whiche sufficeth for the sinnes of all men:** He hath giuen him selfe, a redemption for all men. **Iohn saith:** Beholde the Lambe of G O D which taketh away the sinnes of the worlde. **And Christe himselfe saith:** I, when I shall be lifte vp from the Earth, will drawe all men vnto me. **Therefore Paule saith:** Grace aboundeth aboue sinne: because the precious sacrifice of Christe, is esteemed of so great force, that it wipepeth out all sinne.

1. Tim. 2.

Iohn 1.

Rom. 5.

Iohn saith: Christe is the propitiation for our sinnes, and not for ours only, but also for the sinnes of the whole worlde.

1. Iohn. 2.

The fourth argument, whiche assureth vs of the will of G O D, is: The sealing of Grace, which is done by the Sacrament of Baptisme.

Goe ye (**saith Christ**) and teach all nations, baptizing them: In the name of the Father, and of the Sonne, and of the holic Ghoste. **This sealing hee hath confirmed with his power, and presence in this worlde.** **Of the first he saith:** All power is giuen vnto mee, in Heauen, & in Earth. **Of the last, when he saith:** Beholde I am with you, vnto the ende of the worlde. **If therefore, we looke back, to the power of Christe:** hee is able to bringe to passe all thinges, what so euer hee will, in Heauen, and in Earth: **Againe, if we looke vpon the commaundement:** Christe willeth, all nations to be baptised, that this might bee a testimonie, that God will remit sinnes, to all those whiche beleene, and turne them selues vnto him.

Mar. 16.

To conclude, if we fasten our eyes vppon his
Q.iii. presence

presence: Christe himselfe will appeare heere, who, baptising with the holy Ghoste, woorketh that inwardly, which, the water, outwardly applyed, doth signifie.

By foure vnmouable arguments, therefore, we haue proued, this to be the will of God: That he would haue all men to be saued, as many as turne them selues vnto him, by faith in Iesus Christ. Whosoever therefore inwardly regardeth his saluation: let him stedfastly rest in this will of GOD, which God hath not onely manifested in his woorde: but also, by many meanes effectually proued and shewed.

Let vs therefore conclude, that they teach falsely, which to the flaudring of the death, and passion of Christe: Doe say, that his sacrifice made for the forgiuenesse of sinnes, is not profitable for all men, but for a certaine few elected.

Rom. 5.

The second error is, of those, which defend that there be certaine sinnes, which cannot bee remitted, for the merite of the passion and death of Christe. To this opinion these wordes of Paule are contrary: Where sinne did abound: there Grace in Iesu Christe, did superabound. Likewise Iohn, when he affirmeth, Christe to take away the sinnes of the worlde: giueth to vnderstande, that the sacrifice of Christe is of farre greater force to saue: then the sinnes of the whole worlde are to destroy. Therefore let vs thinke, that there is no sinne greater: then to thinke, that there is any sinne greater then the grace of GOD in Iesu Christe.

Such

Such was the sinne of Cayne, who beeing overcome with the conscience of his wickednesse, and despayring sayde: Greater is myne iniquitie than that it may bee forgiuen. **But rightly** Gen 3.
doeth Augustine aunswere him. Thou lyest Augu. Gen.
Cayne, for the mercy of God is greater, than the misery of all sinne.

He therefore argueth God of vntrueth, who soeuer despayreth of forgiuenesse, for the heape, and greatnes of his sinnes: he contemneth the othe of GOD, who by an othe confirmeth, That hee will not the death of a sinner, but that he should be conuerted and liue. For, when GOD beholdeth thy sinne, he therewithall considereth that an infinite price is payde for the same, nainely, the Lords passion.

From whence also pceedeth that voyce of the conscience, reioycing in Bernarde, concerning the remission of sinnes: I holde (sayth hee) a moſte strong argument, THE PASSION OF THE LORD: for his voyce was of much more force, than the voyce of the blood of Abell, cryng in the heartes of the elect, the forgiuenesse, of all offences. For, hee was betrayed for our sinnes, neither is it to be doubted, but that his death is mightyer, and of more force vnto good, then our sinnes vnto euill.

I haue sinned (saith Manasses) aboue the sande of the Sea: but thou, (O LORDE) according to thy greate mercie, shalt saue mee though, vnwoorthye.

But heere some body may object, and say: I haue

haue oftentimes promised amendment of my life, and yet notwithstanding, wittingly, and willingly, I haue againe oftentimes sinned: and doone against my conscience.

Rom. 5.

1. Iohn. 2.

To this I aunswere thus: This kinde of sin is, in the sight of God, horrible, and dangerous, and many, for the same are condemned, as Saule and many others, who, by soudaine death are caught from hence, without repentance: but notwithstanding: Grace, in our Lorde Iesu Christe, aboundeth aboue, bothe this, and all the sinnes of the whole worlde. For, whosoever doe rise againe from sin, by earnest repentance: they all, for the death, and passion sake of Christe, doe obtaine forgiveness of sinnes. This temptation did so assaulte the Jewishe people, that despayringly bursting forth into this voyce, they cryed out, in *Ezechiel 33* Our sinnes, and iniquities, are gone ouer vs, and wee are waxed faynt in them, How then can we liue? Tell them, sayth the mighty Lorde: As truely as I liue, I will not the death of a sinner, but that he be conuerted, and liue: Turne ye, turne yee from your most wicked offences, O yee house of Israell, wherefore will ye dye?

Ezechie 18.

Whosoever therfore is afflicted with the conscience of his owne wickednesse: let him remember the greatnesse of the mercy of GOD, exceeding all his works of God: Let him consider, that the will of God is, not to will the death of a sinner, but his conuersion, and life: Let him beholde the raunsome, thoroughly payd by Christe, which is farre greater, than the sink of all the sinnes of
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whole worlde: Let him consider the examples of such as have bene turned, after moste horrible offences: as the example of the Theefe, of Manasses, and of many other. Let him beware, leaste vnto the greatnesse of his sinnes, he ad desperation: wherby, the trueth of God is Denied: than the which sinne doubtlesse, none can be more greivous. And so let him approche to the Throne of Grace, and with an earnest heart, for Christ his sake, aske forgiveness: neither let him cease, by faithfull prayer to knock, before that he feelee in his heart, an aunswere to be giuen him, by the holie Ghoste: which thing without all doubt shalbe accomplished, so that he cast from him, earnestly, the purpose of sinninge. When the minde is, by this meanes strengthened, perceiuing the aunswere of God, by the consolations of the heart: then, a confirmation by the voice of Ministers of the Gospel, and the vse of the Lordes Supper, is rightly required. But, he which asketh forgiveness, and neuerthelesse keepeth still a purpose to sinne: is a damned hypocrite, which thinketh, God to bee like to himselfe, as which should be mooued, and delighted: or els deceived through hypocrisie. To the same as long as he shal be such a one: as well the absolution, by the ministration of the Church, as also the vse of the Lordes Supper, doth stretch to his greater dampnation, so farre of it is, that he should hope, that any commodity shall thereof come vnto him.

R.

Of

Of the sinne *Irremissible*, commonly called *the sinne against the holic Ghoste.*

But, what is then to be saide, touching Christ, which maketh mention, of ^v 12. of Matt. of a sin not to be forgiven: when he saith: All sinne & blasphemy shalbe remitted vnto men: but the blasphemy against the spirite, shall not be forgiven, neither in this worlde, neither in the worlde to come.

In like manner *Mar. 3.* Verely I say vnto you, that all finnes, and blasphemies shall be forgiven to the children of men: but he which shall blaspheme against the holy Ghoste, shall neuer be forgiven, but shall be guiltie of eternall offence.

1. Iohn. 5. He which knoweth his brother to sinne, a sinne not vnto death: let him aske, and life shall be giuen him, for him, which sinneth, not vnto death, there is a sinne vnto death, for the which (say I) not that a man should pray: All vnrighteousnesse is sin, and there is a sinne not vnto death.

Hebr. 6. It is impossible, that they whiche haue beene once lightened, and haue tasted of the heauenly gift, and haue beene made partakers of the holic Ghost, and haue tasted of the good worde of God, & of the power of the worlde to come: If they fall away, (and as touching the selues crucifie the sonne of God againe, and make a mock of him) that they should be renewed againe by repentance.

Heb. 10. If we sinne wilfully, (that is to say, If any

any doe fall away from Christe) after the knowledge of the trueth receiued: there remaineth now no more sacrifice for sinne.

1. Tim. 1. I, which before was a blasphemmer, and a persecuter, & reprochful, haue obtained the mercy of GOD, because I did it ignorantly through vnbeleef.

These testimonies of the holy Scripture, doe speake of a certaine kinde of sinne, which, (neither in this world, neither in the world to come) is forgiven.

This sinne is commonly called, THE SIN AGAINST THE HOLY GHOSTE. Of the same, diuerse, doe speake diuersly, and do thereby driue many into desperation: whilest being vncertaine, they knowe not, what they shall beleue, or doe. Yea, many supposing themselves to bee guiltie of this sinne, are vexed in their mindes, and being intangled, in horrible sorowes of conscience, doe liue without repentance. But, he whiche shall diligently consider the scripture, and conferre amongst themselves, those things, which in the holy Scriptures are expessed, touching this sinne: he shall easily vnderstand, what the substance, and difference of this sinne is. I will therefore explicate, the places of Scripture euen now cited, and thereout I will conclude, and drawe forth, a plaine, and full definition of this sinne.

FIRST, the saying of S. Iohn distinguisheth, THE SINNE VNTO DEATH, 1. Iohn. 8, (which is otherwise called, the sinne against the holy Ghoste) from other sinnes.

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ἁμαρτία.

All vnrighteousnesse (saith hee) is sinne, but not vnto death. Item: If any man sinne, wee haue an aduocate with the father, which is Iesus Christe the righteous, and he is the propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. Whiche two testimonyes, doe abundantly teach vs, that the Sinne against the holy Ghoste, is not, a transgression of the Lawe of God, (that is to say) of the Decalogus. For, the word of (VNRIGHTEOUSNES) which Iohn, in this place, vseth: doeth signifie, what soeuer is committed against the lawe, which, Iohn, verely, calleth sinne: but, not vnto death, that is, not against the holie Ghost.

Therefore, heere hence we conclude: That, the sinne against the holie Ghoste, is not any transgression of the lawe of God, neither vniuersall, nor particular, albeit, otherwise; the leaste offence whiche is committed against the lawe (through his owne nature and malice) deserueth death euermore.

Matth. 12.
Mar. 3.
Luke. 16.

Actes. 2.

But Matthew and Marke doe shewe, that the matter of the sinne against the holy Ghoste, is THE CONTEMPT OF CHRISTE, AND HIS GOSPEL. But yet in that, this sinne is not finished: For Peter in the day of Pentecost, receiued 3000. men repenting, which, had before persecuted Christe, vnto the death of the Crosse.

Paule therfore maketh a difference, betweene two sortes of men persecuting Christe: One, of those whiche doe it ignorantly: The other of those

those, whiche knowe, them selues to doe euilly, and wickedly. I (saith Paule) was a persecuter, and blasphemous against Christe: because beeing ignorant, I did it through vnbeleefe. After this manner, others also, haue persecuted Christe, and his Gospell, and yet notwithstanding haue obtained mercy, because they doe it ignorantly, through vnbeleefe. 1. Tim. 1.

Furthermore, Paule, to the Hebrues sheweth, what goeth before this sin, before it be committed: namely, To haue bene illuminated by the holy Ghoste: To haue had the true knowledge of the person, and office of Christe: To haue tasted the good worde of GOD: And to haue bene partaker of the holy Ghost. The Turke, & the Pope, which otherwise are execrable sinners: (forasmuch as they neuer possessed the holie Ghoste,) haue no such sinne, whereby the testimony of the holie Ghost, by whome the trueth of the Gospell was sealed: is caste forth of their hearts. Heb. 6, 12.

Therefore Paule also sheweth in whome this sinne is: so, that he is to be sayd guiltie thereof, which hath not onely, beene abundantly taught, and lightned in the true doctrine of the Gospell of saluation: But also, which manifestly setteth himselfe against Christe, and obiecting against him, the reproch of his crosse despiseth him, and with all his power persecuteth his doctrine, neither can abyde the name of him: but ascrybeth the woorkes of Christe vnto the Deuill, as the Pharises did, to whome Christe imputeth this sinne of blasphemie, against the illumination of

B. iii. The

the holie Ghoste. For the Pharises, albeit, they had beene taught, concerning Christe, by many prophecies, and were mozeouer conuicted, by the doctrine, & intracles of Christe: yet notwithstanding they witting, and willing, did persecute Christ, and his gospel, which, by the lightening of the holy Ghost, they knew to be of God: and, that which is moze, they beeing rebellious, did not only oppungne Christe, by quarrellinges, tyranny, and hypocrisie, setting themselves against his word, which to be true, their owne hearts did testifie: but also trusted to their owne righteousness, and heape of sacrifices, reiecting the righteousness, and sacrifice of Christe, which sacrifice alone, taketh away y sinnes of the world.

What the sin
against the
holy ghost is

Heereof therfore, we conclude, that the sinne against the holie Ghost, is not a transgression of the Decalogus, nor the cōtempt, or persecution of Christ, and the Gospell, through ignorance & incredulitie: but, one is then said to sin against the holy Ghost: VVhen (through wilfull rebellion) he setteth himself against Christ, being truely knowen beefore: and departeth from the Gospell, which (by the holy Ghost illuminating him) was sealed in his heart: And persecuteth the Church: with a cōfidence of his owne righteousness, and sacrifices, the sacrifice of Christe (which alone is the cleanser of sinne) beeing FINALLY reiected and contemned.

Why it is
called the sin
against the
holy Ghost,

This is the ful definition of the sinne against the holie Ghoste: which hath therfore obtained this name: because, that the man whose heart was beefore illuminated in the true knowledge of

of Christe, by the holy Ghost: doth now set himselfe against the holy Ghoste, and expelleth him, from him, and attributeth his workes vnto the deuil. For what cause this sinne is not forgiven, Paule sheweth to the Hebrewes, when he saith: There remaineth no other sacrifice for sinne: than that of Christe alone. Forasmuch therefore as these haue FINALLY renounced Christe, despising his sacrifice, and trusting to other sacrifices: It is no merual, though they obtain not grace, which only is given by the sacrifice of our Lord Iesu Christ,

furthermore: If any man demaund, and say: What if a man beeing guiltie of this sinne against the holie Ghoste, doth againe turne him selfe vnto Christe, & doth earnestly repent him of his former rebellion, and with his whole hart aske forgiuenesse for the merit of the passion, & death of the Sonne of GOD. To this, I answered thus with Paule: Grace aboundeth aboue sinne. Neither is the hugeness of this sinne so great, but the grace of GOD in our Lord Iesu Christ, is a thousandfold greater. And forasmuch as it is mo^{re} certaine, that GOD would neede the death of a sinner, but that hee should be conuerted & liue. I affirme, this sinne against the holy Ghost to be forgiven, to all those whiche doe earnestly repent, and desire forgiuenesse, for the merite of Christe.

Rom. 5.

Ezechie, 28.

But heere it may bee objected, that Christe doth manifestly teach: this sinne not to bee remitted, neither in this worlde, neither in the world to come: therefore, this sinne seemeth to be greater, than the Grace of God, GOD forbid,
yea,

yea; farre of be that : It is moſte firminely to bee beleueed, that y Grace of God, doth farre abound aboue the ſinnes of the worlde. Why then is it not forgiven?

To this, Paule *Hebr. 6.* maketh anſwere: Becauſe they cannot be renewed againe by repentance. And that, for this cauſe: becauſe they haue vtterly Denyed the true foundation of repentance, namely, The ſacrifice of Chriſte : without the which, neither any healthfull repentance, or conuerſion by faith, can be made vnto GOD: neither is there any other ſacrifice, which (without this alone) is able to take away ſinne.

Repentance, and Remiſſion of ſinnes (ſayth Chriſte) muſt bee preached in MY NAME. Wherefore, whoſoeuer doth repent, and, with a ſure faith, embrace Chriſt, and his ſacrifice, doth moſte aſſuredly by faith, obtaine forgiveness.

This ſinne is therefore called IRREMIS-
SIBLE, becauſe, that they which commit the ſame, for the moſte parte continue in their wicked purpoſe, and neuer ſue to the Grace of God, by Jeſus Chriſt our Lord. For, he which embraceth the grace of GOD: hath not FINALLY renounced the ſacrifice of Chriſte: which alone remaineth the cleaner away of all ſinne. Theſe thinges I purpoſed, breiefely to ſpeake concerning the ſinne againſt the holie Ghoſt, becauſe I perceiued, many in this behalf, to be not rightly inſtructed: and fewe, hether vnto to haue rightly iudged, and plainly to haue written, of this matter.

The thirde benefite.

Hath bene spoken hether vnto, of the seconde benefite of **Christe**, namely: That hee cleanseth vs. from all sinne: but this sufficeth not, vnlesse: VVcc also become Righteous. For, inasimuch as (Righteousnesse) is, the very way to euerlasting life: no man euer obtayneth the same, but he which is Righteous. Therefore **Christe** saith: If thou wilt enter into life, keepe the Commaundements. But, to keepe the Commaundementes is, to Declare him selfe Righteous, according to the Lawe.

And albeit, no man fulfilleth the law of **God**, as we, before haue shewed: neither obtayneth Righteousnesse by the woorkes of the lawe: yet, the will of **GOD** remaineth vnnouable: That none is admitted to the possession of eternall life, but he which hath that righteousness, whiche the Lawe requireth.

The Sonne of **GOD** therefore, came into this worlde, and tooke mans nature of the virgin Mary, and made himselfe subiect to the lawe, and fulfilled the same: so, that he hath obtayned Righteousnesse by the woorkes of the lawe. This Righteousnesse of **Christe**, **GOD** and **MAN**, sufficeth in the sight of **GOD**, beeing imputed to all those, which beleue in him.

For as by the disobedience of one, we all are guiltie: so, we all, as many as beleue in **Christe**, by the righteousness of one, are reputed Righteous.

Rom. 5.

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This is the same thing which Paul saith, *Rom. 10.* Christ is the end of the law, to saue all those which beleue in him. The ende of the lawe, is called, **THE FINAL VVIL OF THE LAWV,** that those things may be done, which wee wil- leth, and commaundeth: She willeth Righte- ousnesse, which, when she hath gotten, wee re- steth: neither condemneth she any man, whiche obtayneth the same.

Christe is the ende of the Lawe, not for his owne cause: but for theirs which could not fulfil the lawe: so that he inputeth his owne righte- ousnes, which he hath obtayned by the law, to all those which beleue in him: that the lawe can not by any right, either accuse, or condemne them. Therefore Paule saith: Christe is the ende of the Lawe, to saue all which beleue: (that is to say) whosoever beleueth, hath that whiche the Lawe requireth: namely Righteousnesse, which is the way of saluation.

Heerevnto it maketh, which Augustine saith: That which the lawe commaundeth: Faith obtay- neth. And againe: Christe hath made our sinnes his: that hee might make his righteousness ours. Therefore, there is now no condemnation (as Paule saith) in them, whiche are in Iesu Christe, because in them, satisfaction is made to the Righteousnesse of the lawe. It is therefore dili- gently to be obserued, that we fulfil the law, but not by our woorks, but by the woorks of Christe, which inputeth the righteousness of the law to vs which beleue. For this cause Paul saith: VVe
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are not vnder the law: but vnder grace. Under the law, wee are not, because, the law findeth not in vs, what she may accuse: forasmuch as we are indowed with the righteousnesse, which she requirereth. Christ hath redeemed vs from y^e curse of the law, first, by deriuing into himself, the paines, vpon the Altar of the crosse, which wee had deserued.

Furthermore, by fulfilling the law: and imputing vnto vs his owne righteousnesse, with the which, we beeing indowed, may appeare, in the last day righteous, when Christ cometh a righteous iudge of the quick and the dead. Of this Righteousnesse Paul intreateth 2 cor. 5. Him which knew no sin, God made sinne for vs: that we might be made the righteousnesse of God in him. **This** Righteousnesse of GOD, is, The obedience of Christe, whereby, he satisfieth the lawe for vs. Rom. 5.

Therefore, when we heare, or read, That man is iustified by faith, without the workes of the law: in the sight of GOD: that is so to be taken, not, that man by y^e workes of the law, Done of himselfe, is iustified: but, that by faith he embraceth Christe, who, by his owne obedience, or workes, is perfectly righteous in y^e sight of GOD, & imputeth this his righteousnesse of the lawe, to all those which beleeue in him. Moreover, this righteousnesse is called the Righteousnesse of faith, because it is imputed to the beleuing: Of Christ, because he hath satisfied the lawe: Of GOD, because, with the same, he is pleased, and contented.

Let these things suffice to be spoken, concerning the third benefite of Christe: namely, his

Righteousnesse which he imputeth to the faithfull, whereof mention is also made before, where we haue disputed of the true vse of the Lawe.

The fourth benefite of Christ.

The fourth benefite of Christe, is, HOLINESSE, or SANCTIFICATION. For, when Christe forgiveth vs our sinnes, and taketh vs out of the Kingdome of the Deuill, and imputeth vnto vs his owne Righteousnesse, hee doth also therewith, sanctifie vs, and imputeth his holinesse vnto vs, which are made y^e members of his body. For this cause it is, that Iohn: 1, Iohn. 1. calleth the company of all such as beleue in Iesus (THE COMMUNION, OF THE SAINTS.) Whereon also dependeth the article of the Symbole, when we say: I beleue in the holic Church, The Communion of Sainctes.

But not idle
talkers of
Christianitie,

Of this Sanctification, Christians may boast, against, the kingdome, and members of the Deuill, so that they may worthily say: that they haue fellowship with GOD the father, the sonne, and the holy Ghoste, and are seperated from the Prince of darcknesse (that is to say) from the Deuill, and his members. VVe declare vnto you (saith Iohn) that yee also haue fellowship with vs: and our fellowship is with the father, and with the sonne IESUS CHRISTE.

With this Sanctification Dauid comforteth him selfe, Psal. 86. where he prayeth in this manner:

ner: Kcepe thou my Soule, for I am holie: O my G O D, saue thy seruant, which hopeth in thee.

Heere, first of all, Dauid affirmeth himselfe to be Holie. Furthermoze, how this Santification commeth, he sheweth: namely, when, by a sure faith we rest in G O D, and trust in him alone.

For he which doth this: hee is spiritually ingrafted into our Lord Iesu Christe, of whome he obtaineth, perfecte, and personall Sanctification of the whole man. For, as I haue said, the Sanctification of Christe is imputed to the beleuer, as Christe himselfe teacheth in Iohn. 17. I Sanctifie my selfe (saith he) for them: that they also might bee holie. **THIS HOLYNESSE** ^{g.} therefore, consisteth, in the forgiuenes of sinnes: in the imputation of the righteousness of Christ in renouncing the Deuil: breiefely, in faith it self: whiche taketh fast holde of Christe, with his R I G H T E O U S N E S, and H O L I N E S S E.

With this holynesse of man, is also ioyned, the holynesse of the thing it selfe, which, for the measure of faith, hath also her increasements, and, in some is founde greater, in some lesser, euen as faith it selfe is greater, and lesser. For, when man conceiueth faith by the holy Ghoste, by whose woorkmanship he is also borne anew, there forthwith is felt the efficacie of the holie Ghoste, whiche dayly innouateth the minde, the affections, the hearte, and to bee shorte, by little, and little, the whole life of the man. He Deliuereth the minde, by the woorde, from the darcknesse of ignorance, from errours, and cor-

rupt cogitations: and afterwarde, shineth into, and lighteneth the same, with the true knowledge of G O D , with the doctrine of saluation, and good cogitations: whereby it commeth to passe, that the affections beeing purged, Doe by little and little, free themselves, frō the vncleane desires of the flesh, and, by y^e effectuall working of the holy ghost, are inflamed to good motions, according, as the mind it self, shalbe illuminated.

The heart of man in like case, waxeth meeke, and beginneth to molifie, and putting away that naturall stubbernesse, sprong from originall sin: it beginneth to yeeld, and obey vnto God, according to the knowledge, infused, into the hart, by the holy ghost. To this obedience of the hart, also, aswel the inwarde, as the outwarde workes of the man, are answerable. Briefely, this Sanctification consisteth, in true repentance, and in a right holy purpose: so, that the man doth to this ende direct, all the indeuours of his heart, and minde, that hee might obey God, & not to commit any thing vpon knowledge, and wilfulness, which is forbidden of G O D : more esteeming the will of G O D , then all other matters of the whole worlde.

Furthermore, this Sanctification, is sharply assaulted with moste greuous temptations, as being that thing, which of moste mightie enemies; the Deuill, the flesh, and the world, is oppugned: wherby it commeth to passe, that oftentimes in this spirituall battail, of the spirit, and the flesh, the Christian feeleth the weakenes of his owne power

The secret
helpe of the
holy ghost in
our strugg-
lings.

power, so that sometimes he seemeth to fall vnder, yea rather to be cast downe to the ground, and vtterly as it were thrown downe prostrate: but, in the meane tyme, by the ayde, presence, and power of the holy ghost, he is lifted vp againe. After this maner Dauid being ouercome of his flesh was subdued: & defiled himselfe with adulterie, and murder: but when hee heard the admonitions of the Prophet Nathan (by the working of the holy Ghoste) hee was lifted vp. The same thing doth in like case happen to many other the holy ones of GOD: so that Paule saide not in vaine: Let him which standeth take heed least hee fall. Therefore hee exhorteth the Galathians 1. Cor. 10. Chapter 5. saying: VValk in the spirit, and fulfill not the lustes of the flesh: for the flesh lusteth contrary to the spirite, and the spirite, contrary to the fleshe. And so, the life of a true faithfull Christian, is nothing else, then a perpetuall warfare: as Prosper sheweth in his Epigrammes, when he sayth:

Vnto the good, both battails sharpe,
and daungers great, are alwayes rife:

The godly minde, eke euer hath,
with whome to fight, and holde the strife.

The whiche thing dayly experience witnesseth, and also Christ himself, when he commaundeth vs dayly to pray: Forgiue vs our trespasses, as we forgiue them that trespass against vs. Salomon Matth. 6. sayth: The iuste man sinneth seuen times in a day, and ryseth againe. For this difference is betwene, the children of God, & the children of the Deuil.

The

The children of the Deuill through stubbornnesse doe sinne, and continue in their sinnes: but the children of GOD, doe sinne through infirmitie, and are sometime seduced, by the worlde, by their owne flesh, and by the Deuill but they rise againe, and apprehende the right hande of GOD the father: that is to say, they unbrace, with a stedfast faith Iesus Christe.

The fiste benefite of Christe.



The fiste benefite of Christe, wherevnto al these former are directed, is, FINALL DELIVERANCE, and REDEMPTION, so, that afterwarde no manner of euill, either of the worlde, the flesh, the deuill, or any other thing, either in Heauen, in earth, or in hel, is to be feared. This finall Redemption is called in the Scripture, SALVATION, wherevnto, GOD, in the beginning created man, and afterwarde, by the death, and passion of his Sonne, redeemed him. This Saluation hath foure conditions.

The firste is: That wee are vtterly deliuered, from all miserie, aduersitie, and euils.

The second is: That heereafter, wee may not feare of any euill to come vnto vs.

The third is: That wee obtaine so great good things, that we are not able to wish greater.

The fourth is: That wee inioye these good things FOR EVER: without all impediment
and

and mutation.

This Saluation with her Conditions, we obtaine in Christe alone.

These fīue benefites of Iesu Christe already rekened : these two names , I E S V S , and C H R I S T , do contain. The first name, sheweth him to be G O D and M A N, and the Sauour of the worlde. The other sheweth, by what meanes he is the Sauour. For C H R I S T , that is to say, annointed: sheweth that Christ, is A P R I E S T , A K I N G , and A P R O P H E T . A Priest, which by his sacrifice wipeth out our sinnes, by his prayer maketh intercession to our heavenly father for vs : and by his innocencie sanctifyeth vs. A Prophet, whiche teacheth vs the way of saluation : And lastly, a King, which taketh vs out of the kingdome of the Deuill , and leadeth vs into saluation, and ioy of life everlastinge.

Of the sixt point or Chapter.

TH E sixte thinge which I proponed, to bee knowne, of our Lorde Iesu Christe, is, of the applycation of his benefites: namely, How wee (beeing made partakers of them) are brought vnto euerlastinge blessednesse.

Our Lord, and Sauour Iesus Christe, being moued, through his diuine goodnesse towards vs, and with a feruent care of our saluation: maketh vs partakers of his benefites : By the Gospell : by Faith, and By the holy Sacraments,

C. with

The way of life.

with which the holy Ghost is effectually present, and given. Of these three instruments ordeyned by GOD, I will speake in order.

The first is THE GOSPEL, which he hath commaunded to be promulged through y^e whole circle of the worlde: by the ministry wherof he is effectually, through the holy Ghost, and (out of all mankind) gathereth vnto himselfe, a church, which he gouerneth, and conserueth, by the doctrine of the Gospel, the Sacraments, Discipline, and Ceremonies: so, that whersoener these foure (the foundation beeing bucorrupt) are found sound, & perfect, there must of necessitie, be the Christian congregation, although in that outward company, certaine dead members be adioyned, which doe boast of the title of the Church in vaine.

Mar. 16.

In this his Church, Christe offereth, (by the ministry of the gospel) his Grace to all men, according to this his commaundement: Go yce into all the world, & preach the gospel to all creatures. Item: Luke. 24. Repentance and remission of sinnes must be preached in my name, to all nations. Therefore, when thou hearest (by this voice of the gospel) forgiveness of sinnes, and life everlasting through Christe, to be offered vnto thee, thinke thus in thy minde with thy selfe: Heere Christe offereth me Grace, and Saluation in his worde, which he himselfe, by the voyce of a man speaketh vnto me: If I therefore shall obey vnto the same, it turneth to my saluation: but if I shall be vnto my selfe disobedient to this his voyce: this hearing (vnlesse I repēt) turneth to my destruction) and

and condemnation. For, even as a murtherer guiltie of death, contemning the fauour, whiche he heareth to be offered vnto him, of a most merciful king, calleth vnto himself & more greuous punishment: so in like case if, any hearing the gospel of grace, embraceth not & same, is to himselfe the author, of heauier punishment, and condemnation. Diligence is therfore to be giuen of all Christians, that with high reuerence, and attention they may heare, the healthfull Gospell of Christ, and by faith embracing the same, Declare themselves thankful, towarde our Lorde and Sauour Iesus Christe. I will in this place set downe, a brieue definition of the Gospell.

The G O S P E L (as I may speake in fewe words) is, a vniuersall preaching of Repentaunce, and remission of sinnes, in the name of Christe. What the Gospell is. As he himselfe saith: So it is written, & so it behoued Christ to suffer, and rise againe, from death the third day, and repentance, and remission of sinnes among all nations to be preached in his name. Luke. 24.

This preaching, Christe calleth, The Gospell, (that is to say) A ioyfull message, by the which are offered vnto all men beleeuing in him, aswel Jewes, as Gentiles, these good things: name-ly, Deliueraunce from the curse of the law, and the wrath of G O D: Remission of sinnes: saluation, and life everlasting, and that without all merite of man, for his death, & passion, that whosoever are made partakers of these benefites, might with heart, mouth, and life, set forth the honour of G O D.

- This Definition of the G O S P E L , containeth foure members: The first is : The vniuersal commaundement of G O D , to all men, which who so will not heare, contemneth God, and maketh himselfe guiltie againe, of Death euerlasting.
2. The second is: That as the Gospel doth offer vnto men, forgiveness of sinnes, righteousness, saluation, and eternall life: so they, whosoever shall not receiue the same, doe remaine in sinne, vnrightheousnesse, condemnation, and eternall death.
3. The thirde is: That these benefits are offered freely vnto all men, without al respect of persons, nations, and humane conditions. For Christe would haue all men saued, as many as desyre to obtayne saluation, leaste any should despayre, eyther for his owne vnworthynes, or multitude of his sinnes.
4. The fourth sheweth, To whome these good things doe come: namely, to those, which in a true fayth, turne them selues vnto G O D , as now shall be further said touching the same. Let these things suffice concerning the firste instrument, namely, the G O S P E L L , by the ministerie whereof G O D offereth saluation to all men. It is at large saide before, How the lawe is to vs, a Scholemaister vnto Christe, whiche deliuereth vs from the curse of the lawe.

Galla. 3.

The seconde meane whereby Christe applyeth his benefits vnto vs is F A I T H. For, even as on Christes part, the Gospell is in steade of a hand, by which he reacheth forth his benefits vnto

unto vs : so, on our parte, Faith is in place of a hand, whiche receiueth Christe, beeing offered, with all his benefits.

But, that it may bee vnderstoode, what the true nature of Faith is, I will first set downe so manifest a definition of the same, that doubt may be lefte vnto no man, what the true, and Christian faith is.

Furthermore, I will rehearse, the naturall properties of Faith, by whiche euery one may easely perceiue, whether he hath the true, and naturall fayth, or no. When Iohn Baptist pronounced him which beleeueth in the Sonne, to haue eternall life, he giueth warning, that the same is not els where to be sought. For hee which hath the sonne, hath the way to eueringlasting life. The sonne is the VVay, as he himself saith: I am the way. Moreover, He which hath the Sonne, hath the gate of life, according to that saying: I am the doore. Furthermore, hee which hath the sonne, hath the merit of eternall life. For, the sonne did not merit eternall life for himselfe, to whom, by right, it was due: but for his, (that is to say) for those whiche beleue in him. Besides this, he which hath the Sonne, hath, with the Sonne all things. For, he which spared not his owne sonne, but gaue him for vs all: how should hee not also giue vs all things with him? To conclude, hee whiche hath the sonne, is one with him: therefore, it can not bee, but he is verily, and with the Sonne heyre of eternall life. He which hath the sonne, hath eternall

John. 3.

Rom. 8.

nall life it selfe, as hee himselfe sayth, I am the lyfe.

John. 3.

Therefore, whether thou seekest the way of life, or, the Doore, or, the merite, or, the fountaine, and Lord, or everlasting life it selfe: thou haste euery one of these in the Sonne, when thou beleuest in him. And contrarywise: Hee which belecueeth not in the Sonne, shall not see life, but the wrath of GOD abydeth vpon him.

Heereby we may esteeme, what the excellencie, and vtilitie of Fayth is, whiche no man can obtayne, but hee, whiche beeing first admonished (by the Lawe) of his sinne: doth feelee the greatnesse of the anger of GOD, and iuste condemnation.

Therefore, the Scripture teacheth vs to be sorry for our sinne, so that we would, that we had neuer sinned, or offended GOD: and that we should feelee, a true greefe, & sorrowe of heart for our sinnes committed. Hee which is gone so farre forwarde, hee at the length rightly acknowledgeth, how ioyfull that message of the Gospell is, which offereth to the beleeuers, Remission of sinnes, the fauour of GOD, Righteousnesse, and life everlasting.

But, what is FAITH? These two manners of speaking, namely: To beleeue in Christ: And, To beleeue in the name of Christe, will plainly Declare vnto vs, the substance of Fayth.

The former sentence, namely, To beleeue in Christe, sheweth, Christe onely to be the object of Fayth, or sure confidence: so, that Saluation is
not

not to be hoped for, but in him alone.

The latter, namely, To beleue in the name of Christe, becometh the qualitie of fayth, (that is to say) that our confidence in Christe, should be such, as his name is in the Gospell, and as his doinges are, which testifie of him.

When as Christe therefore, is, in the Gospell named the Saviour of all whiche beleue in him, very GOD, very MAN, one true and eternall person, and, the Lambe of GOD, taking away the sinnes of the worlde: And many examples doe testifie, that the dooinges of Christe, doe aunswere vnto this honourable name, (as the example of the Cheefe vpon the Crosse, the example of Mary Magdalen, of Paule, Peeter, and innumerable others) it appeareth: that, true fayth in CHRISTE is, A liuely, and constant confidence of the heart, whereby it is surely decreede, that CHRISTE is the Saviour of all those whiche beleue in him, as hee whiche is able to bring to passe all thinges whiche hee will, as GOD: whiche wylleth the beste vnto vs, as MAN, by the societie of nature ioyned vnto vs: whiche muste, as the Mediatour betwene GOD, and vs, appointed of the Father: whiche hath giuen him selfe a pryce of redemption for vs, that euery one whiche beleueth, might bee cleansed from Sinne by his bloode, might bee iustified by his obedyence, regenerated to euerlastinge lyfe, by his spirite, through the vnmeasurable mercie of GOD the Father, which so loued the worlde, that hee woulde giue his onely begotten Sonne,

The definiti-
on of the
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iustifying
Fayth.

John. 3.

that

that ALL VVHICHE BELEEVE IN HIM, should not perish, but haue life euerlasting.

This fuller Description of a constant faythe, may bee drawne more narrowe, and that out of the words of Iohn Baptist: (Hee which belecueth in the Sonne, hath eternall life) : in this manner: Faith is a knowledge of Christe, and a sure confidence of obtayning eternall life through him.

Luke. 23.

Such was the faith of the Theefe vpon the crosse, which from a sure trust sayde: Remember me Lorde, when thou comest into thy kingdome: To whom it was answered of the Lord: This day shalt thou be with me in Paradise. Such was the faith of the sinfull woman in the 7. of Luke, which heard of the Lord: Thy faith hath saved thee. In like manner of the Publicane, Luke the 18. praying on this wise: God bee mercifull vnto me a sinner: And of Dauid, Psal. 25. Be mercifull vnto my sinne (O Lord) for thy name sake. All these doe agree to the rule in Psal. 2. Blessed are all they which put their trust in him.

A generall rule.

Now, after that we haue described FAITH, we wil recite five properties of the same: by which, as by infallible notes, every one may knowe, whether he hath the True Faith, or no.

- 1 The first propertie of faith is: That it is felte in the heart.
- 2 The second is: That it offereth it selfe to bee seene, in the outwarde deedes.
- 3 The third is: That it suffereth it selfe to be tryed vnder the Crosse.
- 4 The fourth: That it ouercometh the world.

The

5. The fift: That it persecreth vnto the ende,
which is (as Peter witnesseth) The salua- 1. Pet. 2.
tion of Soules.

The first propertie of Faith is this: That it
liueth in the heart of man, so, that there may bee
felte, an vnspeakeable consolation, against the
malediction of the lawe, the power of death, and
the tyranny of the Deuill: that there may bee
felte, a ioy, vnable to be tolde, of the forgiuenesse
of sinnes, and a spirituall securitie, of the fauour,
and freendship of God: that the dwelling of the
holy Ghoste, and his presence in the heart of the
man, may be perceiued: that the force of the ho-
ly Ghoste, stirring by fayth to call vpon God,
may be perceiued: that a burning desire, to obey
the will of God, and to resist the Deuill may bee
perceiued: that a spirituall ioy of the beginning
of the life eternall may bee felte: that thankful-
nesse toward God, may be perceiued: Briefely,
wheresoeuer a Christian faith is in man, there
it must needes be, that she must shew forth her
selfe, by true godlynesse, by a holy purpose of ly-
uing well, and by reioycing in the holy ghost.

Secondly, I affirme this to be the property
of Faith: That in outwarde woorkes shee offereth
her selfe, to be scene: For the outwarde woorkes
doe beare witness of the affections of the heart.
Therefore Christe sayth: By their frutes ye shall
know them. It is therefore impossible, that wher-
soever true faith flourisheth in the heart, by the
holy Ghoste dwelling in the heart of man, that
there should not therewithall bee present, good
U. woorkes:

woorkes testifying of the hart. These woorkes of faith, are in generall, to eschue euil, and to doe good: so, that faith be the foundation, the beginning, the leader, and gouernesse, of all vertues, and good actions. For first of all, Fayth is the pillar, or foundation wherupon is stayed, and vpon the whiche is builded all obedience, vertue, and euery good woork. Furthermoze, it is the beginning, from which, as from a liuing fountain, the riuers of all honest woorkes, and doings, doe flowe out. Moreover, It is the leader, whiche holdeth man in the right way, least hee shoulde decline either to the right hand, (that is to say) to good intentions of men (as they call them) which wil worship God according to their owne wisdom, and traditions: or, vnto the left, that is to say, to the woorkes of the Deuill, whereunto this worlde, with the members of the Deuill, hath wholly giuen, and bound it selfe.

Yea, Eayth beeing the Captaine of all vertue, and Christian woorkes, neuer resteth it self, in any deede obiected, or set before it, before it heare this worde: So the mouth of the Lorde speaketh. Therfore Dauid through fayth prayeth in the 25. Psal. Shew me thy wayes (O Lord) and teach me thy pathes: And Psal. 119. he sayth: Blessed are the vndefiled in the way: that is, they whiche through faith shew obedience vnto G O D., so that they goe forward in the right way, declining neither to the right hand nor to the left. Last of all, faith is also the Gouernesse, Directing the whole life of man, and all his woorkes, to this marke: namely, to
to

to the glory of God, the edificatiō of the church, and y^e vtilitie of his neighbour. All these works of faith, already remembred, may bee called backe, to these foure pointes following.

The first is, a Declaration of godlynesse in the outward workes of this life: namely, in the congregatiō, & felowship of the Christians, to heare the word of God, and to cal vpon him, openly to professe thy faith, & vse the sacraments: In like maner with thy counsaile, substance, and diligēce to set forwarde the glory of GOD, in such sorte, that thou maist be knowne, to bee earnestly affected in the businesse, & cause of God. This is that, which Dauid saith Psal. 122. I was glad, when they said vnto me, we will go into the house of the Lorde. Item: Because of the house of the Lorde our GOD, I will seeke to doe thee good. In which wordes Dauid sheweth, that hee bent himselfe wholly vnto this thing, that his subiectes might vnderstand, that he went about this thing, with greatest indevor: that he might shew himselfe to be a minister of God, in the publique congregation of the godly, Which example of Dauid, it becometh Kings, & princes, magistrats, & subiects, to imitate, that by this meanes, they might declare, their faith and pietie, towarde God.

The seconde is: The innocencie of the private life, so, that every one of vs, even when he is alone, doe thinke himselfe, to be conuersaunte in the sight of God, and therefore, to abstayne from all wantonnesse, and iniquitie. Herof it is, ἀσελγεία. that God sayd to Abraham: VValk before mee.

For, God doth not onely see those thinges, which are set forth to the sunne light: but, hee also looketh into the inwarde cogitations of the hearte.

The third is, Justice, and Loue, to be exercised indifferently, towarde all men: So that euery man doe, with a good conscience, the dutie of his vocation, that the inferiours to their magistrate, and to others placed in authoritie, doe yeelde due reuerence, and obedience: againe, the superiours and potentates, doe, with counsaile, and diligence, assist their equals, and with a fatherly care, and discipline defend their subiects: and moreouer, as much as in them is, comforte the afflicted, and releue, with their plentie, the poores necessitie: yea, doubtlesse, they would esteeme all men, to be members with them in our Lord Iesu Christe. And, therefore, let them be of this minde towarde others, that whatsoeuer they would to be doone to them selues, the same they should do to them: and neuer wittingly, and willingly, by any meanes, through iniury and iniustice oppresse others: Breefely: that thou doe liue in such wise among men, that thou maist haue among all men, an honest testimonie of the fayth, and life of a Christian.

The fourth is: Diligence in eche mans vocation, whether it bee in the Church, or in the householde, or in the common wealth, or in what soeuer kinde of office, which beeing, with fidelitie, and honestie perfoined, doth serue to the commoditie of the weale publique, and common societie

societie. In this behalfe, the rule of Paule Rom. 12 is to be followed, by whiche he commaundeth euery man, to shewe in his office, faithfulness, and diligence. And, that no man should forsake, his lawfull vocation, bothe Paule and Iohn Baptist doe giue counsaile: the Commandement of Paule is this: Let euery man abide in that vocation, 1. Cor. 7. to the which he is called. Iohn counsaileth: that euery one bee tust in his calling: When the Roman souldiers flocked together vnto him, that they might be baptized of him, and deinaunded, what they should doe: he bad them not forsake their offices of warfare, or withdrawe themselves into the wildernesse, or, to put a Coule vpon them, the common couering of slouthfull vn-thrifts: but he answered vnto them: Hurte not, Luke. 1. nor quarrell with no man, and be content with your wages.

Beholde here, what fruites of faith among men, Iohn requireth of the Souldiers: Let euery Christian set before himselfe this example, euery one in his kinde of life: neither let them vnjustly oppresse any man, but rather bestow their diligence, to doe iustly the works of their vocation, which may be accompyshed, with the commoditie and, and vtillitie of others. I wil therefore collect fīue things, as it were poynts, to the whiche euery one ought to haue respect, in his vocation, that he wander not out of the way.

FIRST: Let the vocation be grounded vpon the worde of GOD, according vnto this rule: Euery office promoting the glory of GOD, and
V.iiij. making

making to the vpholding & beautifyng of the states ordayned by God, (as the politicall, æconomicall and Ecclesiastical states) is commaunded by the first and fourth Commaundements.

Secondly: Fayth and Charitic, are the rules of all actions, in eche vocation.

Thirde: If any aduersitie chaunce: we must looke back to the word of God, where vpon the vocation is founded, and from thence consolation is to be required.

Fourthly: let the vocation, be alwayes referred to the glorie of God, and the profit of the common wealth, wherein eche man liueth.

Fiftly: God is to be continually called vpon, for, whether the vocation be more honorable, or more profitable: without the ayde of God, nothing can be either hapily begun, or brought to perfection. All these things Dauid in the 37. Psal. comprehendeth, in these wordes: Hope thou in the Lorde, and be doing good, dwell in the land, and verely, thou shalt be fedde.

The thirde instrument, or meane, whereby Christe applyeth his benefits vnto vs, are, the Sacraments, and seales of his grace, and will. But, before that I come to y handling of the sacraments of the new Testament, I will weigh two things, moste necessary to be knowne. The first is, What the custome of God hath beene in opening his will vnto men. The other: Why God hath giuen to the signes, and sacraments instituted by him, their names.

First, therfore, it is to be knowne, that God,
from

Some read
Et victum
quere honeste.

from the beginning of the worlde, hath accustomed to make open his will, vnto men, by two meanes, namely, By manifest V Vord, and By outward Signe: that by this meanes, he might assist the saluation of man.

When God had created Adam, and placed him in Paradise, he opened his will vnto him, by expresse worde, to the which he added, a double signe, namely, the tree of life, & the tree of knowledge of good, and euil: so that if he did obey the worde, he should not waxe olde, but should eate of the tree of life, & liue blessed for ever: but if he did transgresse the comendement of God, & eate of the forbidden tree of knowledge, he should die.

To Abraham likewise he proponed his worde, wherunto he adioyned the externall signe of circumcision, which he called his couenant. Furthermore, he promised vnto Moses, & he would bring his people out of the seruitude of Egypt into the land of promise: to this his promise, he added a signe: namely, the paschall Lamb. Afterwarde God promised, & he would giue vnto his people the lande of Canaan to possesse, as long as they should obey him, & kepe his testament, & his couenant: to this his word, he also added an outward signe, namely, y blood of the red Cow, wherewith the Priest sprinkled the people, and many other signes which he named by y name of couenant. Altogether after the same manner, Christ in the new Testament, promiseth to the beleuers, forgiveness of sinnes, and regeneratio by the holy ghost, & addeth an outward signe, which in the scripture is called The Baptisme of Repentance.

He promisetly also that he would offer his body, vpon the Altar of the Crosse, and shed his blood for the remission of sinnes: and heere hee also adioyneth an outwarde signe, which he nameth his body, and blood, and the newe Testament. And so it is manifest, what custome God hath kept, in opening his wil vnto men, namely, BY VVORDE, and BY SIGNE: bothe which he hath set forth, to be perceiued with the minde, and senses, that we might be the easilier and fullier of his wil instructed.

Secondly: It is to be considered, why God hath giuen to the Sacramentall Signes, the names of the thinges themselves, for whose cause the Sacraments are instituted. Doubtlesse, for this cause: that when wee doe vse the outwarde signes, wee should lift vp the eyes of Faith, to the cōtemplation of y^e heauenly things, of which the outwarde signes haue obtayned their names. When Abraham circuncised his sonne, the name set vpon Circuncision, by God, (wherewith, he named the same, his couenaunt with Abraham, and his seedes,) came into his minde. And Moses when he sprinkled the people with the blood of the red Cowe, thought vpon the name of TESTAMENT: whiche God had giuen vnto this signe. So in like manner, our Baptisme, is called, The Baptisme of Repentance: that wee might lifte vp the eyes of our hart, from the element of water, to the promise, wherewith GOD sealeth vnto the repentant, his MER C I E and G R A C E. For whiche
cause

John. 3.

Of the Sacrament of
Baptisme.



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во рсе

Matth. 3.

voice of the father from heauen vpon him, doth shew: as also, the appearing of the holy Ghost, Doone in the shape of a Doue.

The voyce of the father vpon Christe, nowe newly baptized, was this: This is my beeloued Sonne, in whome I am well pleased. Of this voyce, Baptisme witnesseth. For, this is the cheefe, and principall end of baptism: that it is a testimonie, or seale of the fauour of GOD, towarde the Baptized. It is therefore to be noted, that wee which are cloathed with Christe, through Baptisme: are gratefull, and acceptable vnto God, through Christ. Wherunto Paule also hath respect, Ephc. 1. when hee sayth: VVe are beloued, in the beloued: Yea, God himselfe sayth: In him I am pleased.

Matth. 3.

CHRISTE therefore, would be baptized, and vse this outwarde seale of the grace of God: that (according to the voyce of the father) we which are baptized, and ingrafted into his body, by Baptisme, may knowe, that we haue GOD mercifull, and pleased, through Christe. Therefore all the efficacie of our Baptisme dependeth on Christe.

The appearing of the holy Ghost, in the shape of a Doue, signifieth that spirituall Baptisme, wherewith Christ doth inwardly baptize: When the minister of God worketh the outward Baptisme of water, according to the commaundement of Christ. This is that which Iohn Baptist saith: I baptize you with water: but amongst you standeth one, which baptizeth with the holy Ghost.

That

That the holy Ghoste appeareth in the Waue of a Dove: the same is a shewing of peace, and reconciliation, made betwene God, & the partie baptized: that therewithall we might be admonished, what the Arke of Noah did signifye, out of which the Dove beeing sent, returned, bringing a Braunche of an Olive. Heereof, therefore wee make by the Definition of Baptisme, in this manner:

BAPTISME is an outwarde signe, signifying the inwarde Baptisme, which Christe woorketh by his holie Spirite, to seale in vs, **THE MERCY**, and **GRACE** of God. What Bapt is.

Furthermore, that we may, with the more frute, be occupied, in the meditation of this our Baptisme: a threfolde signifcation of the same is to be obserued.

The first is: that Baptisme is, A testimony of Grace.

The second is: that it is, A Symbole, (or token) of secret and spirituall things.

The third is: that it is the Cognisance of our outwarde profession, and Christianitie. Of this threfolde signifcation of Baptisme, I will speake in order.

Firste, that Baptisme is A testimonie of Grace, wee haue proued before. For, it is an outwarde seale of the grace of God, testifying, that the partie which is baptized, is sanctified, and (as a sacrifice) consecrated vnto GOD: who regenerateth vs, beeing cleansed and separated, from the Devil, & his societie, that we may

be made new men, yea, the sonnes of God himselfe, whome he adopteth in his beloued sonne, our Lorde Iesu Christe.

August.
Epist. 13.

Secondly: Baptisme is A Symbole, (or token) of things, which by his proportion, or comparison teacheth vs. Whereof Augustine saith: If Sacraments had not a certaine cōparison with those things whereof they be Sacramentes, they were no Sacramentes at all. So our Baptisme, in the which, man is dipped vnder the water, and is drawne forth againe, hath his spirituall signification, for whiche, it is called, A Symbole, or token of things.

Baptisme is A Symbole or token of two thinges, cheefely: namely, Of the doinges of Christe: And of our dutie.

Concerning the doinges of Christe, it teacheth vs foure thinges: namely.

V What hee hath doone:

V Why hee hath doone:

V What he doth to them which are baptized:

And moreouer, what he wil doe vnto them.

Parasceues.

How then, doth Baptisme teache vs, V What Christ hath doone? It putteth vs in minde of the history of the three dayes, namely, of the Day of the preparation, in which Christe suffered: And of the Saboth, in whiche Christe rested in the Sepulchre: And of the Day of Easter, in the which, Christe, (hauing ouercome death) rose from the dead.

Therefore, Christe calleth, his death, buriall, and Resurrection, BAPTISME, Marke. 10.
where

where the sonnes of Zebedee, Iames, and Iohn, required, that the one might sit on the righte hand of Christe, the other on the left, in his glory: to whome Christe answereth: Are ye able to drinke of the Cup, which I shall drinke of, and to be baptized with the Baptisme, wherewith I am baptized? As though the Lorde shoulde say: yee all aspire to ioy, and glory, but ye must of necessitie suffer somewhat, before that it shalbe lawful to enjoy this glory, and gladnesse. Moste bitter death falleth in, ouer whome we must triumph, before we come vnto this glory. Therefore, to be sprinkled with the water in Baptisme, noteth forth the death of Christe: to tary vnder the water, shadoweth forth his buriall. To bee drawne from the water: representeth the glorious Resurrection of Christe. As often therefore, as we remember our baptisme, or be present at the Baptisme of others: let vs call to minde the history of the three dayes, Of the Death, Buriall, and Resurrection of Christe.

But if you demaunde, Why Christe hath doone this? Paul answereth, and in two words knitteth together the whole matter, in Rom. 4. Christe (sayth he) dyed FOR OVR SINNES, and was raised againe, FOR OVR IUSTIFICATION. For, as Christe, by the merite of his death, wipeth out our iniquities: and by his blood cleanseth our consciences from all mortall sinne: So, in like manner, by his resurrection from death, he declareth himselfe to be righteous, and in all respectes perfectly pure, according to the lawe of

GOD. Therefore Dauid in the 16. Psal. sayth: Thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one, to see corruption. **Christe** also meaneth the same thing, when he saith in Ioh. 16 The holy Ghost shall rephend the world of Righteousnesse, because I go to the father: that is to say, Herode, Pilate, and the Iewes, deny me to be righteous, and without all sinne: but when they shall see me, not to be overcome of death: my resurrection from death, shall be a testimony of my righteousness, before them. For that cause Paule saith: Hee was raysed againe for our iustification: that is to say: that by his rising againe he might declare his owne righteousness, which righteousness, he giueth, and inputeth vnto all those which beleue in him.

Rom. 4.

Mat. 3.

Ephc. 5.

Furthermore, VVhat Christe doth in Baptisme Iohn sheweth saying: He baptizeth with the holy Ghoste, and with fyer. And Paule, when he saith: He cleanseth vs in the fountaine of water, through the worde. Whereas Iohn affirmeth, Christe, to baptise, VVith the HOLIE GHOST, and VVith FYER: he sheweth that Christe giueth in Baptisme, the holre Ghoste: who, by his presence is effectuell, in the worde, and Baptisme.

What the holy Ghost woorketh in the partie which is baptized, according to the commandement of Christ: is shewed by the word, Fyer: For as the fyer altereth things sometimes by burning out, sometimes by inflaming: So the holy Ghost, altereth man by regenerating, burneth out by mortifying the olde man: inflameth by quickening,

quickening, and rayſing by the new man. And heereof it is, that Paule ſayth: Chriſte clenſeth vs in the fountaine of water, through the word of life. Ephc. 5.

In which words hee ioyneth together three things, nainely, Outwarde Baptiſme, which hee calleth The fountaine of water. Then, Chriſte, who clenſeth vs inwardly with his blood, and holy ſpirit: And laſtly, The VVorde, that is, The promiſe of Chriſte, whereupon the whole efficacie of Baptiſme doth depend.

For, Baptiſme is not effectuell, for the water which the Miniſter of God ſprinckleth, neither for the words, which are recited by him: but all the force of Baptiſme floweth from the moſte ſimple promiſe of Chriſt: who (with his holy ſpirit, and with fier) baptizeth him, which, with the externall element of water, is ſprinkled.

But although this be the institution, and ordinance of Chriſte: yet notwithstanding, let vs not thinke, his hand to be ſhortened, to baptize ſpiritually without water, thoſe which are partakers of his promiſe, (that is to ſay) all the Infantes of the Chriſtians: and thoſe cheefely, whiche departing in the mothers wombe, doe not touche the outwarde Baptiſme. Therefore godly Parents ſhould not deſpayre of the ſaluation of ſuch Infantes, neither with vncomeſlynelle, and contempt, bury them in a ground (which the common people call) not conſecrated: but let them ſurely perſuade themſelues, & theſe are in the ſame covenāt, with the children of Abraham, as Paule in Gallath. 3. plainly teacheth.

There

* Such as
came of his
flesh.

Therefore, as * the fleshely children of Abraham, which departed this life, before the eight day of Circumcision: were not condemned: but by the vertue of the promise, and couenaunt of GOD, were saued: so, also after the same manner, the spirituall Children of Abraham, (that is to say) the infantes of all the Christians, are not condemned, if they decease before baptisme: but are saued by the efficacie of the promise of GOD, and by inuisible baptisme, wherewith Christe baptizeth them, who, (by his death, and precious blood) hath redeemed them.

With this consolation, let christian Parents lifte vp themselves, whose Children, departe hence, either in the mothers wombe, or forthwith after the birth, before they be made partakers of Baptisme. Yet, I would not, that any should heereof take occasion to protract to Baptisme of Infants: yea rather, I am an exhorter, that as soone as they be newe borne, they should haue a regarde to haue them sealed, with this outward Symbole (or token) of saluation, and therewithall to be assisted, with the prayers of the godly, whiche shall bee present at the Baptisme.

It remaineth now to be explycated, VVhat Christe wil doe to those which are Baptized. This thing he himselfe sheweth in his last comaundement, which, ascending vnto heauen, he gaue to his Apostles in these wordes: Go, and Baptise all nations, whosoever beleueth, and is Baptized, shalbe saued, but he that beleeueth not, shalbe condemned.

For, euen as they whiche were in the Arke of Noah, were preserved from the floud: so, whosoever doth earnestly stick to the couenant of this outwarde Baptisme, are Delivered from the euerlasting floud, (that is to say) from the paines and torments of Hel, by IESVS CHRIST. Briefely, as he which is baptized is Drawen from the water, so Christe will take vs from all calamities, and bring vs into his kingdome, where, with him we shall reigne in all eternitie.

After that we haue sayd, How our Baptisme, is a Symbolc, (or token) of the actions of Christ: we will now see, Howe it also admonisheth vs of our dutie (that is to say) what we shuld perfourme vnto GOD: what we owe vnto our selues, what we must suffer: And what we must looke for: How we must passe from miseryes to saluation: For of euery of these partes of our dуетie, our Baptisme doth admonish vs.

But, VVhat shall we performe vnto GOD? This Christe teacheth vs, when hee sayth: Baptize them, In the name of the Father, and of the Sonne, and of the holy Ghoste. In which wordes, hee comprehendeth the principall end of Baptisme: which, (it were conuenient) we should alwayes, and continually haue in reineimbrance. For, this is the moste simple, and plaine meaning of these wordes: I Baptize thee, in the name of the Father, of the Sonne, and of the holy Ghost: that is to say: I Baptize thee to this ende cheefely: that thou shouldest acknowledge, confesse, inuocate, worship, and honour, this only true GOD, namely:

The Father, the Sonne and the holy Ghoste: The Father, which so loued thee, & hee hath deliuered his owne only begotten sonne, to death for thee: The Sonne, whiche dying for thee, cleanseth thee from all sinne, by his precious blood, shed vpon the Altar of the crosse, for the forgiveness of thy sinnes, and, which, moreouer clothed thee with his righteousness, yea, maketh thee a member of his owne body, so that by his meanes, thou art called the sonne of God. The holy Ghost also, who regenerateth, and sanctifyeth thee vnto life eternall: that, thou being knit vnto God, mayst with him inioy saluation, without end. This is the most simple (and plaine) sentence, of y^e wordes of Baptisme, which being gathered out of the holy scriptures, I comprehend in this one little forme of speech: I Baptize thee, In the name. For in the worde (NAME) is contayned, bothe, a confessing of GOD: and beside, whatsoeuer this Confession requireth of man.

By these thinges it is easie to bee perceiued, what manner of couenant betweene God, and man, baptisme is God promisseth vnto man, forgiveness of sinnes, righteousness and everlasting life, and this his promise he sealeth by Baptisme, the partie which is baptized, doth againe, by faith, binde himself vnto God, and promisseth that he will deny the Deuil, with all his works: and, by a true faith, inuocatio, worshipping, fear, and, in all things, by due obedience, cleaue vnto GOD. For this cause Peter calleth Baptisme, A COVENANT, wherein a mutuall promise is made

made, of God demaunding, and promising grace to the partie baptized: and againe of him which is Baptized, answering and affirming, that hee will constantly abyde, in the mutuall knot and couenant.

In the seconde place Baptisme warneth vs, VVhat we shoulde doe to our selues.

As we are dipped in the water of Baptisme, and tary vnder the water, and are drawen from thence againe: so we should mortifye sinne, and choke the vitious affections, desyres of sinne and corrupt concupiscences in vs, & rise againe in newnesse of life. Of this thing Paule Rom. 6. doth admonish vs, where he inueigheth against those, which supposed, that libertie to sinne was graunted, because that Paule had sayd, VVhere sinne did abounde, there Grace did more abounde: Whom hee confuteth with these words: VVhat shall we say then, shall wee abide in sinne, that Grace may abounde? God forbidde. Howe shall we which are deade to sinne, (that is to say) (whose sinne is deade) liue any longer therein? Knowe yee not, that wee whiche are Baptized into IESVS CHRISTE, are Baptized to dye with him? (that is to say, we which are baptized doe, in Baptisme put on Christe, whose death doth effectually, kill, and keepe vnder sinne in vs, that it shoulde not reigne in vs.) VVee are therefore buried together with him by Baptisme, for to dye, (that is, that sinne might bee deade in vs,) that euen as Christ was raysed vp frō death, by the glory of the father, so we also shoulde walke in newnesse of life.

Rom. 6.

For, if we be ingrafted into death, like vnto him, so shall wee also bee partakers of his resurrection. Knowing this, that our olde man, (**that is, the corrupt nature**) is crucified with him, that the body of sinne might be abolished, (**that is, the corrupte affections**) that wee should no more bee seruants vnto sinne.

And so it appeareth, how Paule, by the reason of our Baptisme teacheth vs, to mortifye sinne, to destroy the wicked concupiscences, and to walke in a new life. Whereunto he also directeth the scope of his whole Disputatiō, which he setteth downe in these wordes: And so doe ye also esteeme your selues to be dead vnto sinne: But, to liue vnto GOD, in Christe Iesu our Lorde. Let not sinne therefore reigne in your mortall bodyes, that ye should obey thereunto by the lustes thereof. As often therefore as the corruption of our nature, shall prouoke vs to sinne, let vs call to remembrance our Baptisme, which admonisheth vs of innocencie of manners, and newnesse of life, to the glorie of GOD, through IESVS CHRISTE.

THIRDLY, Baptisme teacheth vs, VVhat we must suffer. For, euen as Christe, (whome, in Baptisme wee doe put on) was baptized with the crosse: so we also, as long as we remaine in this worlde, let vs prepare our selues, to the Crosse and aduersities.

Yea, GOD will by this meanes haue his adopted sonnes, to be made like to his onely begottē sonne: that they may reign together with him

him in his glory. This is that which Paule saith in Rom. 8. If wee be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christe, so that if we suffer together with him, we shall also bee gloryfied together with him. Rom. 8.

And Paule addeth there this consolation, that the Crosse worketh for the best, to such as loue GOD. Of this crosse of the godly, he also speaketh in the Epistle to Timothie: VVhosoever (saith he) will liue godly, in our Lord Iesu Christe, shall suffer persecution. Time.

The history of the Passion of our Lord Iesu Christ, setteth before vs, three kindes of crosses, vnto which may be referred, the diuerse sortes of all calamities, which may happen vnto man in this life.

The first Crosse, is the crosse of Christ, which is seene in the middle, betwene two others.

The second, is, of the Theefe, hanging on the right hand.

The third, of the Theefe hanging on the left hand.

Christe, (as much as concerneth his owne person) suffered, being innocent: but bothe these Theeues, suffered iustly, for their offences. But he which hanged at the right hand: repented vnder the Crosse, and being conuerted vnto Christe, obtayned comforte, and saluation. The other at the left hand, continued stiffly in his malice, and dying without repentaunce was condemned.

After this same manner, it also goeth at this

this Day. The greatest parte of the godly Christians, Doe suffer persecution for righteousness sake, which happeneth to many holie Martyrs, whome Christe pronounceth, blessed, in Matth. 5. Blessed (saith he) are they, which suffer persecution for righteousness sake, for theirs is the kingdome of heauen: Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill against you for my sake: Reioyce, and bee glad, for great is your reward in heauen: for so did they persecute the prophets which haue beene before you.

Many Doe also suffer, as the theefe, vpon the right hand. These are they, which, for their certaine offences are punished of God, namely, by taking away their goodes, Children, powers, helth, body: or els Doe fall into the hands of the Magistrate, and are Drawen vnto punishment, as also vnto this Theefe, it happened.

These beeing oppressed with calamities, and punishments, do confesse, themselves to be iustly punished for their sinnes, and flying vnto Christ, Doe (with a firme faith) Desire forgiveness of their offences. And by this meanes they obtaine pardon of God, whiche accepteth their crosse as a sacrifice pleasant vnto him, through Iesus Christe. The example of this Theefe, is, by the singular wisdom of God, set downe before, all wretched sinners, theues, murderers, and others whatsoeuer: whiche for their euill Deedes are punished: that the same might be an euident testimony of the fauour of God, where with he receiueth al, with howsoeuer infamous kinde

kinde of punishment, they bee punished in the sight of the worlde, so that they, with a constant fayth, doe flye vnto Iesus Christe.

But, that the wretched offenders, whiche are to be punished for their offences, may know by what meane they may obtaine the fauoure of GOD: I will set downe certaine sure Articles according vnto whiche, they may directe their cogitations.

FIRST of all, the wretched sinner, which is to be punished for his manifest offences, shall not hypocritically make slender his sinne, neither by conferring of his sinne, with y sinnes of other offenders, Deceiue himselfe: but rather, he shall examine himselfe, and weigh (not in deceitful ballances) the heuiness of his iniquitie. Let him consider who it is, whom he hath offended, namely, GOD, a righteous Judge, from whom nothing can be hid: therefore, let him esteeme himselfe worthy, who deservedly, (for the iniquitie, and fylthynesse of his sinne) is vnworthy, the name of a man.

Such manner of cogitations do breed in man, a knowledge of himselfe, and stirre vp a feeling, and taste, of the bitternesse of Death, and hell.

SECONDLY: Least (feeling the sorrows of Hel,) he should despayre of the grace of God, for the greatnesse of his sinne: as Cayne, Iudas, Saule, and many others haue doone: these five things are to be thought vpon.

First: The promise, and good will of God, saying: I will not the death of a sinner, but that
hee

hec may bee conuerted, and liue.

Matth. 11.

Furthermore: the commaundement of God, earnestly commaunding repentance, vnder the rigour of obedience, whiche all creatures are bounde to perfoꝛme vnto him. O yee Sonnes of men (sayth he) turne ye vnto me. **Ite**n: Let euery one be turned from his wicked wayes. **And Christ sayth**: Come vnto mee, all yee which labour, and be heauily loden, and I will refreshe you.

Thirdly: Let him set before him, the death and passion of **Iesus Christ**, who, with his sufficient raunsoine, hath made satisfaction, foꝛ the sinnes of all men. **Augustine sayth**: The mercy of **G O D** is greater, than the miserye of all sinnes.

Fourthly: Let him set before his eyes, the examples of those, whiche beeing conuerted, haue beene receiued into grace: as **Adam**, **Dauid**, **Manasses**, the **Theefe**, and as many as euer haue required pardon: so, that **God** hath neuer reiected any, earnestly repenting.

Fiftly: Let him consider, the testimonie of Grace, namely: Baptisme: whereby **God** testifieth that he will remit sinne to all those, whiche (by faith) turne themselves vnto him. It is written **Marck. 1.** that **Iohn** preached the Baptisme of Repentance, foꝛ the remission of sinnes: that is, he taught, Baptisme to be a testimonie, and seale, by whiche **G O D** testifieth, that hee (without all respect of persons) remitteth sinne, to all those (whiche by faith) turne themselves vnto **Iesus Christe**.

THIRDLY: the wretched offender beeing exercised,

exercised, with these five considerations, let him now giue place to the worde of God: by the efficacie wherof, (the holy Ghost working) the sparke of faith, is conceived, in the heart of man.

FOURTHLY: faith beeing conceived: forgiveness of sinnes is to bee desired, for the precious blood of Christe, whiche he shed vpon the Altar of the Crosse, for the sinnes of the whole worlde. In this praying, faith (by little, and little) increaseth, and together therewith, man feeleth in his heart the answer of the holy Ghoste, which bringeth to passe that he most assuredly perswadeth himselfe that all his offences are forgiven him.

FIFTHLY: Pardon of sinne in the sight of GOD, beeing obtayned: let him with a quiet minde submit himselfe, to the punishment deserved: and together therewith, let him desire of God, fortitude of minde, that he may patiently suffer the paines, layde iustly vpon him, for his wicked Deedes: yea, let him also giue thanks vnto God, whiche hath drawen him to temporall punishments in this world: that he should flye from eternall condemnation: and that he should heere in the body be punished, that with the Theefe hee may commend his soule vnto God.

The thirde kinde of Crosse, whereof the history of the passion of Christe maketh mention is, The Crosse of the Theefe hanging at the lefte hand. After this manner they doe suffer, which repent not, neither call vpon God: but contem-

ning the grace, and sacrifice of Christe, do dye in desperation, and are for ever condemned. They which in such sorte doo suffer for their offences, and fly not, by a sure sayth, unto God: this temporary Crosse, is vnto them, as foreshowinges of the paynes eternall, wherewith they shalbee plagued, without all mitigation, and comforte in Hell with the Deuilles, and all the company of the condemned. Hethereto, we haue intreated of the three sortes of Cresses, wherof the history of the Passion of Christe, maketh mention.

Now, let vs mozeouer ioyne heerevnto, a generall admonition: whiche may profit all the godly, in what soeuer manner they shalbe afflicted in this worlde.

Whosoever is oppressed with the crosse or calamitie, let him respecte these foure thinges in order.

In the Deuill, let him consider, Lying and Murther.

In himselfe let him weigh, Sinne, and VVretchednesse.

In GOD, let him reuerence, Iudgement and Mercie.

In the Gospel let him seeke counsaile, & helpe.

first: Let him consider in the Deuill, Lying, and Tyranny, who as by lying he slewe our first Parents: so now euery moment, with lying, and tyranny, hee lyeth in waite for all mankind.

For, (as Peter sayth) Hee goeth aboute like a roring Lyon, seking whom he may deuoure. He verely seketh all, but he deuoureth only those, whoe he

he intangleth in his snares of Lying. For this vncleane spirite continually indenioureth, to make all other vncleane with him. He infecteth the minde with lying, and erroneous doctrine: He shaketh the heart, with the tempests of corrupt desyres: He bewitcheth the will, with the shadowe of commoditie: to conclude, he induceth to defile, with wicked actes, the whole life of man, that he, that he at the length might haue man (beeing spiritually slaine) fellowe, and partaker of eternall damnation. This consideration of the study of this wicked spirite, the enemye of GOD, and mankinde: shoulde stirre vp an hatred of sinne, and breed in the mindes of men, an abhorring of the filthynesse thereof.

Secondly: Let him weigh Sinne, and wretchednesse in himselfe, in euen ballances, and let him thinke that the misery whiche he suffereth, is a deserued punishment, for his sinne. And, by the greatnesse of the misery, let him esteeme the enormitie, turpitude, a multitude of his sinnes. Let him consider, that hee by his sinne, hath offended the cheefest, and infinite goodnesse: wherof let him conclude, the present calamitie, to be away to euerlasting misery, vlesse he be otherwayes holpen. In this cogitation the whole man trembleth, of whiche thing we may see many examples, in many Psalmes, cheefely in those, whiche they call, the Penitentiall Psalmes, in whiche, Dauid plainly expresseth, the great dolors, and vexations, wherewith,

as with tempestes, he is overwelmed for his finnes.

Thirddly, Let him reuerence in God, Iudgement and Mercy. It is the parte of the most iust iudgement of God, to punish sinne in all men: but of his Mercy to punish, not to destroy, but h he might saue: so that we do not contempne the Medicine. Whereof Esaie saith: Trouble giueth vnderstanding. Item: The distresse wherein they cry, is a doctrine vnto them. Breefely, God punisheth By IVDGEMENT, that hee might saue By MERCIE: as it may bee seene in Psal. 51.

In the word of h Gospel, Let him seeke counsaile and remedies. The Gospell sendeth all afflicted sinners to this onely Physition Iesus Christe, which calleth vnto him, and saueeth all offenders. This counsaile is moste excellent, because neither in Heauen, nor in earth, any is founde, which is able to heale the wounds of sin beside this onely Iesus Christe.

Furthermore: this very worde which giueth vs counsaile, doth also minister helpe vnto vs, and healeth the woundes of sinne, in such wise, that we may be holpen by Christ, so that we beleue in him, and with a constant fayth, pray with Dauid, saying: Heale me Lorde, and I shall be whole. In this place againe, are to be called back into our mindes, the fine Articles, of whome mention is made a little before.

The Finall causes, wherefore GOD will haue his Church to bee subiecte to the Crosse, are

are many, of which these are the cheefe.

First, that wee may learne, that those good things whiche God hath promised to his Children, are not to be looked for in this worlde: but that we should think of the true countrie, to the which we are called: so that wee might ease all the aduersities of this life, by the meditation of the ioy to come, and life euerlasting. For, if all things should succeed vnto the godly, in this life, according vnto their desires: they would not be affectioned with the desire of the good things promised by Christe.

Secondly: that, man, (by the Crosse, as by a bridle) may be restrayned: who, through the corruption of nature, is otherwise prone to sinne. Heereof the Psalmist sayth: Holdc their chawes with bit, and bridle, which drawe not nigh vnto thee.

Thirldy: that the Crosse might be a sensible preaching of repentance. For, euen as the conscience assenteth to the law, reprobuing sinne: so also by the Crosse, we are admonished to repent, that we may be saued.

Fourthly: That the crosse may ouerthrowe al mans presumption, and confidence of the flesh, and teach vs to cleaue with a firme fayth vnto GOD alone, and to call vpon him, according to his Commaundement: Call vpon me (sayth he) psalm. in the day of tribulation, and I will deliuer thee, and thou shalt glorifie mee. Let these things suffice to be spoken touching the Crosse or calamitie, of which our Baptisme doth admonish vs.

IN

IN THE FOVRTH PLACE Baptisme teacheth vs what wee would looke for. For euen as the partie Baptised, (beeing sprinkled with the water) is Drawen from the water, and as Christe himselte (after his passion and death) entred into his glory: so wee also doe take our iourney from the straunge wandring of this world, vnto saluation, & life euerlasting: a moste euident testimonie wherof, Christe hath giuen, nainely Baptisme, to all the beleeuers.

IN THE FIFT PLACE, Baptisme teacheth vs, that our life in this worlde, is nothing els than a Pilgrimage of thre dayes. Wee suffer, we are buried, and we shall rylse againe, at the sound of the last Trumpet, when Christe shall say, Arise yee Deade.

THE third signifcation, of Baptisme, wherof wee haue made mention aboue, is, that it is a Souldierly marcke (or Cognisance) whereby the Souldiours of Christe are knowen, whiche haue giuen their names vnto him, and taken an othe, that they will fight vnder his standerde, agaynst the Deuill, and his kingdome, namely, Sinne.

The Souldiours of Christe, are discerned, by foure notes, cheefely, from those whiche are in wages vnder their Captaine, the Deuill.

The first, and moste surest note of the Children of God is, Faith, inuisible, and onely knowen vnto God, with her priuy, and inwarde frutes in the heart of the man.

The seconde is, The open profession of Faith
in

in the mouth, before all the worlde.

The thirde is seene, In Godlynesse, and Honestie of life, when the Christian doth so order his life, that y^e same may be a manifest testimony of the faith which lyeth hid, in the heart of man.

The fourth is, the note of the body, namely, Baptisme, whereby we professe our selues, to be the seruants of Christ. Heerbunto also maketh the sacrament of the Lorde his Supper, whereof we will now speake a fewe wordes.

Of the supper of the Lord.

I haue sayd before, that the Sacramentes of the new Testament, doe occupy the third place accommodating, or applying of the benefites of Christe. Forasmuch as we haue hetherto spoken of Baptisme, it remaineth now that we intreate of the other Sacrament, namely of The supper of the Lorde. God graunt that it may be to the glory of his name, and the wholesome instruction and profite of all the godly. I will remoue all, vnprofitable questions, and diuersities of opinions, which doe more hurte, then profit: and set downe onely those things, touching the most holy Supper of the Lorde, which I haue learned, and drawen out of the fountaines of the sacred Scripture. And that the same may be done to the greater fruit, & profit of the christian Reader: I will comprehend this whole doctrine, in a fewe, and certaine assured poyntes, & Articles.

The

The firste, and cheefest thing, that wee must knowe, concerning the Supper of the Lorde, instituted of Christe himselfe, vnder the visible Symboles of Bread and Wine, is: That Christe, (in the same night in which hee was betrayed) did institute this Sacramente, that the same might bee (amongst all his) an euerlasting monument of his Passion, in whiche hee deliuered his body to death, and shed his blood vpon the Altar of the Crosse, for many, for the remission of sinnes, as he himselfe saith: This is my body, whiche is giuen for you: This is my blood, which is shed for many, for the remission of sinnes. **Item:** Doe ye this in REMEMBRANCE of mee.

1. Cor. 10.

Secondly: The Supper of the Lorde testifieth, that they which vse the same rightly, are vnited, and as it were incorporated into Christ, and that spiritually, according to the wordes of Paul. The Cup of blessing which we blesse, is it not the partaking of the blood of Christe? The Breade which wee breake is it not the participating of the body of Christ? That is to say, whosoever doth eate the body of Christe, and drinke his blood, he (so that a lyuing fayth be not wanting) abydeth in Christe, and Christe in him.

Thirde: the Supper of the Lord teacheth, a spirituall education in the body of Christe, which is accomplished, whilst we vse his Supper. For, even as we are, by the blood of Christe, cleansed, and, by the holy Ghost in Baptisme, regenerated: so wee beeing cleansed, and regenerated, are spiritually fed, and nourished, by the benefite

benefite of the body, and blood of Christ: rightly vsing the Supper of the Lord, according to his owne institution.

Fourthly: the Supper of the Lord is, a testimonie of the new Testamente, (that is to say) of A NEW COVENANT, betweene God, and man, touching remission of sinnes, wherby God testifieth that hee will receiue into fauour, and forgive sinners, (for the merite of the death, & passion of Christ) to All which beleue in H I M. Therfore he himselte sayth: This Cup is the new Testament in my blood: that is, This Cuppe is a firme, and vnioueable seale of the moste ample promise of god cōcerning þ forgiveness of sinnes.

Whosoever therefore, (with a true, and liuely faith) vseth this Sacrament: receiueth the testimonie of God himselte: whereby he testifieth, that he hath Deliuered his sonne, shedding his blood vpon the Altar of the Crosse, for the remission of sinnes, that through him, as many as beleue in him, may obtaine saluation.

Fifthly: The Supper of the Lord, admonisheth vs of the secret, and spirituall communion, whereby we, whiche doe partake this Sacrament together: are vnited, (as it were) into one body. Of which thing Paule saith: Because wee 1. Cor. 10. beeing many, are one bread, and ONE BODY: inas much as we are all partakers of one breade. This knitting of the Christians into one body, Dependeth heereon: that we all, (as it is already said) are vnited to the body of Christe, by the partaking of his body, and blood.

¶ Aa.

Sixtly

Sixtly: The Supper of the Lord requireth, mutuall loue betweene the Communicantes: whereby the mysticall members of the same body, (as we haue said) shoulde, with heart, word, and worke, performe dueties one towardes the other. This Loue of Christian people, which, (from the head CHRISTE) floweth into the rest of the members (that is to say, the Citizens of his Church) doth not take away the Degrees of persons, but rather confirmeth the diuersities of callings in the Congregation: of all whiche, there is one marke, namely, The Glory of God, and the comoditie of thy neighbour. Whosoever feeleth, not in his heart, the sparckle of this mutuall dilection, and, (without a purpose of well dooing to his member, (that is to say to his neighbour) cometh to the Supper of the Lorde: it were better for him, to abstaine vtterly from the Sacrament. For who would not affirme that manne to bee mad, and out of his minde, whiche would set his owne members at strife one with another amongst themselves, so that the handes might plucke, out the eyes, or cut of the feete? I woulde to GOD, that Christians could, after the same manner, marke their owne madnesse, whiche they doe manifestly betray, and shewe forth, whilst (through mutuall hatreds, and contentions of minde,) they set them selues, one against another.

Seuenthly: The Supper of the Lord is a pledge, and signification of our resurrection, life, and eternall saluation, and that by the power of
Christe

Christe risen againe from the dead. For, what-
soeuer hath beene hetherto spoken, of the Sup-
per of the Lord, are al to be referred to this prin-
cipall end: that they may bee vnto vs in steade
of a pledge, & sealing of life euerlasting through
Christe, whose members we are made. And so
that is fulfilled which Christ saith: He which ea- ^{iohn. 6.}
teth my flesh, and drincketh my blood, hath eternall
life, and I will rayse him vp in the last day.

By these Articles, which we haue brought a-
broade out of the holy Scripture, to the Decla-
ring of this doctrine of the supper of the Lorde:
euery man may easily vnderstand, how needeful
it is (with a hygh godlynesse of minde, and reue-
rence) to approach to this supper, & to proue him-
selfe, before he eate of this bread, or drinke of the
Cup of the Lorde. For, (as Paule saith) He which ^{1. Cor. 10.}
eateth, and drincketh vnworthyly, eateth and drinc-
keth his owne damnation, because he discerneth not
the Lords body. Christ affirmeth the same thing
of the Gospell: Hee which belecueeth not (sayth ^{Mar. 16.}
he) shalbe condemned.

And Augustine sayth of Baptisme: Euen as he
whiche vnworthyly eateth the body of the Lorde,
and drinketh his blood, eateth, and drincketh his
owne damnation: so he which receiueth Baptisme
vnwoorthily (which thing many Iewes doe at this
day) receiueth to himselfe damnatio, & not saluation.

Furthermore, Least any man shoulde com-
municate the Supper of the Lord, vnworthy-
ly, let him followe, the counsaile of Paule ^{1. Cor. 11.}
1. Corinth. 11. Let a man proue himselfe, and so let

him eate of that Bread and drinke of that Cuppe, for he which eateth and drinketh vnworthyly, eateth, and drinketh damnation to himself, not discerning the Lords body: (that is to say) hee calleth vnto himselfe the punishment, and Iudgement of GOD.

What therefore is the true manner of prouing himselfe? The same Paule prescribeth, 2. Cor. 13. when he saith: Try your selues whether ye be in faith or no, proue your owne selues. Knowe yee not your selues, that Iesus Christe is in you? Heereby it appeareth that the true tryall of prouing consisteth in this, that a liuely faith bee truely felt, and the presence of Christe in vs, by the vertue of his spirit, stirring vs vp to the study of godlynesse. Briefely: he is truely proued, which (reuerently in the feare of GOD, in true repentance, in true confidence, and with an holy purpose,) cometh to this Supper. And contrariwise, he which is without the true feare of God, and earnest repentance, and wanteth liuely faith, and an holy purpose: the same eateth, and drinketh iudgement to himselfe bothe temporall, and eternall, vnlesse he be againe (by faith in Iesus Christe) conuerted. And I nothing Doubt, but the greatest parte of moste heauy calamities, euery where reigning in many places, is therefore sente: because they bee so common which participate the supper of the Lord, without true, and earnest repentance.

Paule writeth, that the Corinthians were plagued, because they touched vnreuerently the holy

holy Supper: For this cause (sayth he) many are feeble and weake among you, and many are fallen a sleep: For if wee had iudged our selues, wee should not haue beene iudged: but when we are iudged of the Lorde, we are instructed, that we should not bee damned, with the worlde. **I would to God, that many at this day, would not bulde vpon a feeble foundation, and be much Deceiued with their owne opinion: which then supposethemselues to come woorthly to the Supper of Christ, when they haue confessed their sinnes before the preist and obtayned absolution of him. He which beleueth, him God absolueeth for the death, and passion of Iesus Christe. For, he which beleueth (saith Iohn) hath eternall life. If therefore the beleuer hath eternall life, hee is also (with-**
1. Cor. 11.
Iohn. 3.
out all doubt) absolued from all his sinnes. For, Absolution, is no other thing, than a Deliueraunce from sin, which is in the power of GOD alone.

Therefore, the Ministers of the woord, cannot absolue him, (which is without the feare of God, a liuely faith, and a purpose of good liuing) from the least offence. And he which is such a one, & yet notwithstanding, dare require absolution of the Minister of the worde: to him (forasmuch as hee is before God a lyer, and before the Minister of God, an hypocrite) the absolution turneth vnto Damnation. For, this outward absolution answereth to the faith, and purpose of the innermoste heart. The Priest is the minister of God, therefore let him behaue himselfe according to the commaundement of his Lord,
Aa.iii.
neither

neither let him arrogate greater power vnto himselfe, then hee hath receiued of the Lorde. He hath power to shew forth, as well, remission of sinnes to all the beleeuers, as also euerslasting condemnation to those whiche turne not themselves vnto God. These are the keyes of the Church of Christe, so that if any Minister of the Gospel, should goe beyond these bounds, he shall not cary this rashnes, unpunished of God.

What is then to be thought, of priuate confession, and outwarde absolution? There be many, and weightie causes, why the holy fathers did institute this talke, or Colloquie, whiche is had betweene the partie confessing, and the Minister of the woorde.

The first: that the rude, and ignorant, might be the more profitably instructed, beeing Demanded, of euery principle of the Christian Religion. For, when as many, doe many yeeres, heare the holy preachings, & yet doe very little or nothing at all profit: such, verely shall with greater profit, talke together with the learned, and godlye minister of the woorde, whiche may inquire of what matters they stande in doubt, and may teache them those thinges, whereof they bee ignorant.

Secondly: That in this talking together, the profiting of the youth, and younge persons might bee tryed. For it is the parte of a good Pastour, not onely to teach openly: but also (accordinge to the example of Paule,) to make a tryall at home, how farre euery one of his hearers

Meaning aswel the hearinge of the holye Scriptures, as the interpretation of them.

thers haue gone forwarde in the course of godlynelle.

Thirde: that a reason of the fayth might be required of those, of whose Fayth, and Religion, iust Doubte might be had: and that vnto such as in any heresie were stubbernely obstinate, the Supper of the Lord should be prohibited.

Fourthly: that in this Colloquie, the doubtful consciences, and such as for the scruple of their sinnes were vnquieted, might by Doctrine, counsaile, and consolation, be releued.

Fifthly: that in this priuate talke, they might heare the voyce of the Gospel, pronouncing forgiveness of sinnes to those which beleue in Christe. For in as much as Christe sayth: He that heareth you, heareth mee: it is much auayleable to heare the Minister of the worde, (in the name of Christ according to his comendement) shewing forth the remission of sinnes.

¶ Priuate Absolution may be made in this manner.

Because (my Brother) thou doost not only confesse thy selfe to be a sinner, and guiltie in the sight of God, And art sory that thou hast offended God, but also belecuest the promise of the Gospel, concerning forgiveness of sinnes, namely, That vnto the beleuer is giuen eternall life: I declare vnto thee (in the name of Christe) the forgiveness of thyne offences, In the name of the Father, of the Sonne, and of the holy Ghoste, Amen. God in peace, and sinne no more. Iohn 8.

Hetherfo

Hether to we haue heard, of the last thing, which I propounded was to bee considered in the Messiah, our Lorde IESV CHRISTE, namely: How we are made partakers of his benefites. But because there be many founde, whiche protract repentance vnto the last breath of lyfe, I will yet ad hereunto, and declare two things.

First: touching the causes, whiche should inuite vs, to the ripening (or hastening) of Repentance.

The other, by what meane a Christian may perseuer vnto the ende, that hee loose not faith, and the benefites of Christe.

V What then shall inuite vs to the hastening of Repentance.

Albeit there bee many, and mooste weightie causes, which should mooue vs, that we should not delay repentance, which (alas for sorowe) many doe at these dayes with great securitie: yet notwithstanding, I will at this season bring forth tenne Argumentes at the leaste, whereby euery man may woorthly bee moued, betymes to repent.

The first is, The vncertaine end of this life, for, no man knoweth in what hower, in what moment, or in what manner he shall departe from hence. This vncertainie shoulde woorthly mooue vs to hasten repentance. Christe going about to exhorde his Disciples to watchfulnesse, taketh an Argument hereof, when he sayeth: V Watch, and pray, because yee knowe neither the day nor the houre. And in Luke the 12. the Lorde propoun-

propoundeth a Parable of a rich man beeing carelesse, and Delaying Repentance.

The ground (saith he) of a certaine rich man, Luke. 12. brought forth plentiful fruites, therefore he thought with himselfe saying, what shall I doe, because I haue not rowme wherein to gather my fruites together? and he sayde, thus will I doe, I will destroy my Barnes, and builde greater, and thither will I gather together my fruites and my goods, and I will say vnto my soule: Soule, thou hast much goodes layde vp in store for many yeeres, take thine ease, eate, drinke, and be mery. But God sayd vnto him, Thou foole, this night will they require againe thy soule from thee, whose then shall those things bee which thou hast prepared? **So is it with him that hoordeth vp riches to himselfe, and is not riche towards G O D. Heereof afterwarde the Lord inferreth this:** But rather seeke yee the kingdome of G O D, and the righteousnesse thereof, and afterwards all other things shall be giuen vnto you.

Item: In such an hower as ye think not, will the Sonne of man come. **And Augustine saith:** God giueth thee a space of amendement, but thou more louest delayment, than amendement: Thou drawest the time a long, and of the mercy of G O D, thou promigest vnto thy selfe many things: as though he whiche hath promised thee saluation through repentance, had also promised thee long lyfe, How knowest thou what the morrowe day will bring forth? Thou sayest well in thine heart, when I shall amende me, God wil forgue me all mine offences: VVe cannot deny, but that vnto the amended, and

conuerted, God hath promised fauour: But in what Prophet readest thou, that because God hath promised fauoure to the amended, doost thou also reade, that he hath promised thee long lyfe?

This vncertaintie therefore of the tearme of this life, should admonish vs of the ripening (or hastening of repentance, leaste sooner then wee thinke, we fall vpon the darcke mountaines, as Ieremie speaketh, and so be ouerwhelmed with the iuste Judgement of GOD. There haue been many which hoped, that they might continue forth their life vnto olde age: but in the middle flower of their age, they haue fallen downe flat. Many haue looked for a quiet ende of life: but haue perished in exile. Many haue purposed to haue the comforts of their freendes and acquaintance in the agonie of Death: but they haue miserablye perished amonge enemies.

Many haue promised to themselves a time, in which, (lying in their bed they would mourne, & repent: but they haue beene soudainly taken forth of this life. Seneca very notably admonisheth: when he sayth: Truste not to this quiet calme, for the Sea is turned backe agayne in a moment: and in the same day, where the shippes haue played, they haue beene drowned. Briefely: seeing no man knoweth whether he may call backe againe the breath sente forth of his nosegayls: they doe very foolishly, whiche (with the continually of God) doe procrastinate repentance,
as

as if they had the moimentes of time in their hands.

The seconde is : A moste pernicious heape of wicked offences, of the anger of God, and of punishmentes, is, (by delaying of repentaunce) gathered together. **Whereof Paule Rom. 2. sayth:** But thou after thy hardnesse, and heart which cannot repent, heapest vnto thy selfe, wrath, against the day of vengeance. **For, the sinne, which is not suppressed by repentaunce, forthwith, by the weight thereof, draweth into another, and againe from that into another : vntill an infinite heape of sinnes be layde together.**

And as a moste naughtie roote, beeinge not plucked vp out of the grounde, doth continually growe, and budde, more, and more : Euen so sinne, when thou cherishest it, dooth get dayly new strength vnto it, vntill a monstrous floud of sinnes haue ouercome thee.

For he whiche in this sorte abuseth the mercie of GOD : is wicked agaynst GOD : as he which hath purposed to serue the Deuill a longer time, than GOD. By this his securitie he also offendeth the Angels of GOD. For as they doe reioyce at the repentaunce of the vngodly : so without doubt they are sorrowfull for their vnrepentaunce. It grieueth them that so noble a Creature of God should perish through her owne faulte.

Hee is also cruell against himselfe. For hee will rather bee euill than good, or rather bee sicke than sounde, or rather bee the bondslaue
B b. ii. of

Rom. 8.

of Sathan, than the freeman of Christe, or rather be a begger in heauenly good things, than rich: Briefly, he wil rather perish, than be saued, than the which crueltie, doubtlesse none can bee greater. I cease to speake, that he is iniurious against the creatures of God: Whereof Paule affirmeth, that the creatures doe mourne, because the wicked doe abuse them, and doe wait for the freedome of the glory of the Children of God.

Oedipus perceiuing the incest committed with his owne mother, plucked out his owne eyes, that by this meanes he might at y least, auoyde the sight of the Sunne, and all the creatures. For he sawe that all the creatures of God, were beholders of his vnspeakeable, and moste filthy wicked acte: and that they all, with one consent did condemne him. In like manner at this day whosoener doe liue wickedly, do perceiue themselves to bee accused of all the creatures before the tribunall seate of God.

The third is: The enstraunging of the minde from God, And finall Induration. For by howe much y longer repentance is differred: by so much is it become the harder. For euen as the matter goeth in the diseases of the body: so is it also in the disease of the minde, which is sinne. For, by how much the longer the medicine of the body is differred: by so much the disease is made the more dangerous, and is the harder cured, yea sometime, through continuance it becometh vncureable, as it appeareth in the disease
of

of a Canker: where if the malady bee not forthwith in the beginning kepte vnder by fire, or iron: it is to bee feared, least by little, and little, it will growe so strong, that it will vtterly take the man away. This is the same thing whiche Salomon sayth: A young man walking after his owne wayes, when he is olde, shall not goe backe from the same. And Ieremie sayth: If the man of India may chaunge his skinne, and the Cat of the Mountaine her spottes: ye also may doe well when yee haue doone euil. For dayly custome is made another nature. This Daunger of Induration should woorthly mooue vs to the ripening, (or hastening) of repentance.

Consuetudo
diuturna, al-
tera fit na-
tura.

The fourth is: An euill conscience, than the which, there is nothing more greuous, nothing more heauy, nothing more miserable. They whiche are delighted in the myze of sinne: are compelled, to beare about with them, this witnesse of their owne wickednesse. An euill conscience (sayth Bernarde) is her selfe a witnesse of our offences, she is the Iudge, she is the tormentour, she accuseth, she Iudgeth, she punisheth, she condemneth. Albeit the same be cut of for a time, and as it were, scared with an hot iron: yet notwithstanding she will sometimes shew foorth her selfe, and (if not before) yet (at the leaste) in the agonie of death, she wil be present as a thousand witnesses: she will accuse, she will condemne, she will punish. For, an euill conscience is a certaine diuine testimony, imprinted in the mindes of men, of the Iudgement heereafter to come vppon the obstinate,
and

and of the punishments which they shall iustly sustayne.

The fifth is: Offence, and guiltinesse of the finnes of others. For in an offence giuen, there is a double euill, namely, The deede, and the example. As through the fact by it selfe, the lawe of God is violated: so by the example thy neighbour is hurt, for imitation, or following thereof. Heereof proceedeth that lamentable exclamation of Christ: V Vo be vnto the man, by whom the offence cometh. And againe: He which offendeth one of these little ones, which beleue in me: it were better for him, that a milstone were hanged about his neck, & that he were drowned in the depth of the sea. Paule pronounceth those to sin against Christe, & to destroy the weake brethren, which vse indifferent thinges with offence. But what is to be thought of him which (either through erroneous doctrine, or wicked life) leadeth many into destruction: That so great wickedneses doe abounde in the worlde at this day, cometh it not hereof, that one thincketh that labour full for him, which he seeth another doe: whom by and by another imitateth, and him another, untill (through the scabbednesse of one member) the whole body almoste of the Church beeing infected is deformed.

The sixth is: The priuation of spirituall riches, of which, onely the holie in the Church of Christ are partakers. For, so longe as manne lyueth without repentance, hee is without the ioy of the holie Ghoste, hee is destitute of the peace of

conscience, hee is Deprived of spirituall consolations, in his misery: neither is hee partaker of the prayers of the godly Christians.

The seuenth is: The delicates (or daynties) of the Diuell. For, as the Angels in heauen, doe reioyce ouer man when hee repenteth: so the Diuell is thoroughly iunbowed, with highest Delights, and (as it were) with moste pleasant pleasures, when he seeth men, (specially those which haue giuen their names vnto Christe) to liue without repentaunce. For, the sinnes of men are (as certayne of the fathers say) the Delicate dishes of wicked Diuels.

The eight is: The consideration of the tragical examples of many menne, whiche, for their contumacie haue beene caste, of G O D into paines eternall. In the number of whome, are Cayne, Pharaos, Saule, Achitophell, Iudas, Iulianus, and infinite others. We see also how many nations, which haue heard Christe, and his Apostles haue perished: beeing turned away to pernicious errours of the Deuill, the Turke, and the Romaine Antichriste.

Ninthly: Let this cogitation also enter into thy minde: That Repentaunce is not so the worke of man, as the the gifte of G O D: whiche if thou contemnest, whiles it is, (Day from Day, and often) offered vnto thee, of God: it is to be feared, that hee dooth oftentimes caste his precious pearles before swine.

The tenth is: The condition of late Repentaunce: For it is oftentimes rightly sayde: Late Repen-

Sera pœnitentia raro vera.

Repentaunce is seldome true. Hee is not to bee indged to repent, whiche after he is not able to sinne, doth feigne repentaunce. And Augustine sayth: The repentaunce whiche is required of him, onely which is about to dye: I feare mee leaste that same repentaunce doe also dye. I say this, (not that I doe denye the mercy of God to be given vnto those, which beeing about to departe forth of this life) doe repent: but that we may consider how dangerous it is to protracte repentaunce vnto the laste gaspe of this lyfe.

It seemeth good vnto me to collect breiefely, these reasons: the consideration of whiche, will keepe euery of vs in the feare of God, that wee abuse not the greatnesse of his mercie to our owne destruction.

Almightie GOD bende our heartes vnto true, constant, and healthfull Repentaunce, that wee may be the Children of God: and that wee may all, and singuler (with olde Symeon, from the botom of our heartes, when wee shall departe foorth of this lyfe,) ioyfully sing: Now Lorde let thy scruaunt departe in peace, according to thy worde, &c.

Howe shall a Christian perscuer vnto the ende, that he loose not Faith: and the grace obtayned in our Lorde Iesu Christe.

Wise, and prudent Physitians, beeing called to the sick patient: doe apply themselves to doe two thinges. First, they bend all their Diligence, (by their arte, and counsaile) to take away the present Disease, Furthermore, that
(vnto

(vnto the patient restored to his former health,) they may prescribe an order of living: least they fall back againe into their Disease, & so become the authours of their owne destruction. The examples of these, wil I follow: & because I haue hether to brought (forth of the worde of God, the worde of saluation) remedy against sinne, death, & damnation: I wil now also bestow counsaile, by what meane it may bee accomplished, That hee which hath receiued Christe with his benefits, may also continue, and obtayne those euerlasting good thinges, whiche Christe hath merited for all those which repose their confidence in him. **If I shall therefore saye with Paule:** (Fight thou a good fight, holding fayth and a good conscience:) **I haue comprehended the whole matter.** But if any man goe forwarde further, to saye: Howe is Fayth and a good Conscience to bee retayned? **I aunswere:** The Scripture nameth The feare of God, The hyeste, and cheefest wisdom of the Children of God. **For, this feare containeth vs in duety, and obedyence towarde God:** in whose sight wee walke. **It hath foure conditions.**

1. Tim. 1.

Eccles. 1.

First: It is heedeful, leaste it should offend God.

Secondly: It doth diligently execute the things which are commaunded it.

Thirdly: It carefully auoydeth all lyinges in waite, deceiptes, and subtilties.

Fourthly: It seeketh and imploreth ayde, against his enemyes.

First of all, he which feareth God, doth busily

C c.

take

take heed, that by any meanes, hee offend not GOD. For this cause The feare of the Lorde is called in the 19. Psalme, P V R E : because that he whiche feareth God, considereth what euils he was subiect vnto by reason of sinne : hee considereth, & Christ hath suffered his most bitter Death, to take away sinne : hee considereth that whether hee wake, or sleepe, sit, or walke, eate, or drinke &c. he is cōuersant in the sight of God.

Furthermore hee remembreth that infinite glory, whereby he is adopted into the societie of the Sonnes of God, that hee might shew himselfe in all things obedient, to his moste louing father: he considereth that sinne is the marke of the Children of the Deuill: he considereth himselfe to bee a member of Christe, and partaker of that holy fellowship with GOD the father, the Sonne, and the holy Ghoste, and so forth with all the electe of God: hee considereth that Sinne is spirituall Adultery, breaking the marriage knotte, whiche is betweene the Soule of man, with her Bridegroome our Lorde Iesu Christe: hee considereth, that it is not comely, that hee shoulde turne the Temple of GOD, into the habitation of the Deuill: neither that hee oughte to expell the holy Ghoste forth of his hearte, whose benefites so exceeding, and many he hath effectually proued: Hee is at a point, that he wil not deale traiterously against his Lorde and redeemer Christe, to gratifie the Deuill: Hee considereth that hee must so trade ouer his life: that (through any manifest wickednesse)

kednesse he bee not an offence to any, or that through him, the Gospell be not euill spoken of.

These, and suche other considerations will breede in the heart of man, the feare of God, and a study to auoyde sinnes, and fallinges agaynst the conscience. G O D graunt that euery one of vs, may continually beare aboute with vs, in our heartes, these considerations.

Secondly: He which feareth G O D, Obeeyeth the Commaundements of the Lorde: For, as the Psalme sayth: He hath great delight in his commaundements: (that is to say:) He yeeldeth due reuerence, and obedience vnto G O D, according to his Commaundements, with his greatest pleasure of minde. From this true worship, (or seruice) of G O D, the Papists haue many yeeres hether vnto, fowlye erred: whiche doe rashly teache, that God is to bee worshipped with the precepts of men: and doe bynde all the worshipping of G O D, to the Priestes, and Monckes of their order: whom (with manifest Deceiptes, notwithstanding and for lucre sake) they doe bouldely affirme, to serue God aright, only: and to haue also saleable works of supererogation.

I will therefore adde somewhat concerning this matter, whereby euery man may learne, rightly to frame his iudgement: touchinge the true worship (or seruice) of God.

Of the worship (or seruice) of GOD.

The definiti-
on of the
true seruice
of God.

THE VVORSHIP, (or seruice) of
GOD is, A worke commaunded of
GOD, wrought through Faith, (prin-
cipally) to the setting forth of the glo-
ry of God. In this definition, there bee three
things, whiche in the true worship of God, are
necessarily ioyned together.

First: The matter (or materiall parte) which is,
A worke commaunded of God.

Secondly: The cause, namely, That the same
worke be doone of faith, in Iesus Christe.

Thirde: The end, namely, The glory of God,
which the worker respecteth, that by this
meanes he may declare himselfe obedient,
to his heauenly father.

The prooffe
of the definiti-
on.

That this worship must bee, A worke com-
maunded of God, he himselfe in the 20. Chapter
of Ieremie teacheth vs: VValk ye in my Com-
maundements, and not in the Commaundements
of your Fathers. And Christe when he sayth: In
vaine doe they worship me; teaching the doctrines,
and Commaundements of men. That is to say:
They thinke mee to bee worshipped, when they
goe busily aboute those things, wherein man
iudgeth the worship of God to consist: but they
wander farre wide, and lose all their labour.

And Paule manifestly condemneth all wil wor-
shippings, that is to say, all those worshippings,
which men inuent, of a good intention, as they
call

Collo. 2. 23.

call it. Heereby, this rule is established: That no worship, (or seruice) is acceptable vnto God, but that which GOD himselfe, in his owne word, doth ordayne, and commende vnto man. **For, on the worde dependeth the purenesse, and holynesse, of eche worke.**

A generall
rule to bee
observed.

Furthermore, that Fayth is necessarily required, to the substaunce of this worship, is euident heerby: because God requireth a pure, and sincere worship: which cannot be yeelded of any man, whose hearte is with all abhominable filthynesse defyled and corrupted in the sighte of God. Paule affirmeth, the hearts of the vnfaithfull to be vncleane, and defyled: therfore it must needes be, that their works (albeit they appeare fayre, and beautifull in the sight of the worlde) are abhominable in the presence of God. Wherefore, to the Romanes Paule sayth: **Whatsoever is not of Fayth, is sinne.** And to the Hebrues. It is impossible, without Faith, to please God. **But, what then worketh Fayth?** Fayth purifyeth the heart of man: for so sayth the Apostle: By Fayth purifying your heartes. But this thinge commeth to passe, (not that Fayth of her owne nature obtayneth that efficacie:) but that the consciences of the faythfull (as the Apostle speaketh) are sprinkled with the blood of Iesu Christ: where with they are cleansed from all their deadlie offences.

Rom. 14.

Heb. 11.

1. Pet. 1.

Moreouer, that the worship (or seruice) must (principally) respect the glory of God: Paule teacheth saying: Doe ye all things to the glory of God

Cc.iii.

For,

For, inasmuch as we are created, and also more-
 ouer redeemed, that wee should worship God:
 Doubtlesse it becommeth vs to yeelde due wor-
 ship vnto God, for his commaundement sake. A
 worke therfore which is doone after this man-
 ner, (According to the commaundement of God,) (proceeding from Fayth.) and (vnto the glory of
 God): is called a holy, a pure, & so a worship, (or
 seruice) pleasing God. Whether therfore, this
 sorte of worke, be inwarde, or outwarde, a high
 kinde of worke, or a base: it is notwithstanding
 iudged a spirituall seruice of God, because it pro-
 ceedeth not from the flesh, but from the spirit of
 faith, which hath respect to h glory of God. But
 wheresoeuer any one of these three is wanting:
 there the worke of man deserueth not to be cal-
 led a seruice, or worship grateful, and acceptable
 vnto God. That Pharisee of whome the Gospell
 maketh mention, & that Courtier Cornelius, of
 whom it is written in the Actes of the Apostles,
 gaue almes: by the benefit wherof, many were
 releued and comforted. Heere, bothe of them
 do one & the same workes, yet notwithstanding
 of h almes of these twaine, h differēce is great.
 The almes of the Pharisee, were not h worship-
 ping of god, because they neither proceeded from
 Fayth, neither tended to the glory of God.

But Cornelius, albeit he was not fully instruc-
 ted in the knowledge of Christe: yet notwith-
 standing, forasmuch as he beleued, & hoped for
 saluation, and bestowed his almes through the
 commaundement of God, vnto God his glory,
 and

and the comforte of the poore): his almes were, a pure, holy, and acceptable worship, (or seruice) vnto God. Therefore the Angel sayth, to Cornelius Acts. 10. Thy prayers and thy almes are come vp into remembrance in the sight of GOD. Dauid, and Scipio, doe bothe fight agaynst their enemies: the warre of Dauid was a worship, or seruice of GOD, but not the warre of Scipio.

For Dauid hauing the Commaundement of God, beleueth, and holdeth battayle, to the glory of God, and the defence of his people. But Scipio (inasmuch as he wanted both the commaundement of God, and faith, neither sought the glory of God) his battails were only wicked, and cruell butcherpes of men, in the sight of God.

After the like manner two Maydens (of the which two, one fearing God, the other indewed with no feare of God (albeit they two bee occupied about one, and the same worke, as cleansing of garments, yea, or wypping of Mooes, or doing any other commaundement of their Maistresse: yet notwithstanding, onely the works of the maiden which feareth God, are the worshipping or seruices of God, forasmuch as they are doone of faith, according to the precept of God, commaunding obedience of seruants towards their Maysters: but the workes of the other, beeing the workes of a wicked life, (albeit they doe outwardly appeere more excellent) are not the worshippings (or seruices) of God, forasmuch as they are defyled, with the vncleanesse of the heart, and inwarde filthynesse.

The

The like iudgement is also to bee had of other dooings. And verely, no worke (albeit it be glorious, & beautifull) may bee called The worship, or seruice, of God, vnlesse, the same be 1. Commaunded by GOD, and 2. be doone of him whiche belecueth, and feareth God, 3. vnto the honouring of his name. Let this suffice to be spoken concerning The woship (or seruice) of God: whereby it is easye to vnderstand, what is to bee thought of the Masses, Vigilles, Rosaryes, and many suche innumerable trifles, and inuentions of that Antichriste of Rome: which he dare vtter, vnder the title of holynesse, and the worship of GOD, against the manifest veritie of the whole Scripture.

THE third condition of The feare of God, is, that he which feareth God, Doth studiously beware of deceipts, and lyings in waite for him. Here vnto maketh that sayinge of Syrach, Chapter. 33. No euill shall come agaynst him, that feareth the Lorde, but in the time of temptation, GOD wil vpholde him, and deliuer him from euill. Amongst many enemyes, with whome a Christian must haue conflict, there be three cheefe, which bend themselves to hinder his saluation, namely, The Flesh, The worlde, and the Deuill.

The Flesh, (that is to say) The prudence, and wisdome of man, will take in hand, either to reforme God himselfe, and prescribe a manner of worshipping him: or els by her concupiscences, & pleasures, goeth about this thing, & shee may vtterly turne away the whole man from God.

Flesh,

Fleſhe, and Bloude is ſayde, to will to reſoꝛme
God, and to preſcribe an order of worſhippinge
him: when man appoynteth anye wooꝛſhip for
God, which is not commaunded of God, as it
is doone in the papacie: and will haue this to be
obſerued, as a rule vniuerſeable. (That whatſo-
euer is doone of a good intente, pleaſeth God.

**A common
rule of the
papistes.**

Agaynst these, the feare of God doth set it selfe,
and considering such manner of suggestions, to
be Deceits of the Deuil:acknowledgeth G O D
to bee wiser, than that hee needeth, or will bee
taught of duste, and ashes. Hee therfore, which
feareth God, thinketh thus, of good intention,
as they call it: If so bee, that good intention be
Directed by the woorde of G O D, it profiteth:
but if not, it is dangerous, & if it fight agaynst
the woorde of God, it is then, playnely hurtfull,
and pernicious. Whosoever therfore instituteth
a woord:Wippe, (or seruice) diuerse from the com-
maundement of God, hee sinneth fower folde.

First, hee becomineth guilty of Declininge a way from God, because hee forsaketh the rule of the true worship of God, namely, the word of God.

Furthermore: Hee incurreth the faulte of rashnesse: for that he dare bee so bould, to bring in a wooship not commaunded by God.

Thirde: Hee imprinteth into himself a note of horrible presumption: in that hee supposeth himselfe to increase the worshipping of God, beyond that which god himself hath commaunded.

Fourthly : Hee sinneth in giuinge example,

whereby others are invited to the lyke superstitions. If any man doth require examples of of this matter: hee may finde great plenty, not onely among the Papistes, but also, peradventure, among our selues. Let euery man therefore take heed, that hee attempt not, or institute any thing, without the comaundement of God.

Furthermoze, Flesh, and Bloud do also vse the Counsaile of their inward, and house hold guest, and the sundry Delightes, and pleasures of the body. Intemperantie, and Incontinentie indenuereth to turne away the whole man from God.

But against these things, THE FEARE OF GOD opposeth it selfe, and on the one part, repeateth often the examples of our Lorde Iesu Christ, and his holy ones, and on the other part reconeth by the vnhappy falles, and miseries of those which haue declyned from God: of which matter, wee haue euen at these Dayes manifest examples.

THE VVORLDE in like manner, lyeth in wayt for the Childzen of GOD, whom, (by wicked counsailes, and examples, by honoures, pleasures, ritches, and prosperity of thinges) it goeth about to seduce from God: and vpbrazedeth to the Church of Christe, not onely her Crosse, and tribulations: but also persecuteth, and killeth as many as doo confesse Christe.

Agaynst the priuy Deceiptes, and open iniuries of the world: the feare of GOD, setteth, The Counsaile of GOD, The example, and will of Christ, Efficacie, and ioy in the holy Ghost, The
heauenly

heauenly riches of lyfe euerlastinge, The Conso-
lations of the holy Ghoste, vnder the Crosse, and
the victory of saluation in Christe Iesu : which
all the godly shall fully obteyne, when Sathan
with his members shall bee cast into the paynes,
of Hell, euerlasting.

Moreover THE DEVILL, with ly-
inge, and murder assayleth Christian people.

Agaynst him fighteth the feare of GOD,
with the swearde of the Spirite, namely the
woorde of God : beeinge assured to obteyne the
victory through our Lord IESVS CHRIST,
as in this fourth member shall now further bee
sayde.

THE FOVRTH Condition of the feare
of God is, That it requireth ayde agaynst these
his enemies, The Flesh, The VVorlde, and the
Deuill.

Of this matter Syrach : in Chapter 40. mak-
eth mention: The Feare of the Lorde (saith hee)
wanteth nothinge, neyther needeth it any helpe.

The most notable, and chiefeest refuge agaynst
all the enemyes of the Christians, is earneste,
and feruente inuocation of the true, and omni-
potent GOD. Which thinge Salomon con-

fesseth, when hee sayth: The name of the Lord
is a most stronge Tower, the righteous flyeth vnto
it, and shall bee exalted. And GOD himselfe

in the Psalme sayth: Call vpon mee in the day Psalm. 50.
of tribulation, and I will delyuer thee, and thou
shalt glorifie mee.

Because therefore the cheefest forte of Christians, in all aduersities is, faythfull Prayer: I will shew in few woordes, what is to be esteemed of CHRISTIAN PRAYER. Neither doe I thinke it to bee needefull to refute that deuiliſhe errour, whiche the Pope hath brought in, of the Inuocation of Sainctes, which is nothinge els, than a meere blasphemy of Iesus CHRISTE, the Sonne of GOD. For inasmuch as GOD in his woord, hath expressly commaunded, that wee should trust vnto him alone, and call onely vpon him, and that wee should not giue this honour vnto any creature: Doubtlesse they which doe otherwise, doe greuously offend, and suffer themselves to bee folly seduced, by the instigation of the Deuill, from the true Mediatoure, and Intercessour, IESV CHRISTE. But hee which feareth GOD, obeyeth the commaundemente of GOD, (whereby hee chargeth, that hee himselfe onely, be called vpon,) and trusteth to the promyses of God, and first of all to that of Christe, promising that VVhatsoeuer wee shall aske in his name, wee shall receyue it, so that wee aske in a sure fayth, nothing at all doubting of his promises.

Ihon.

Of

The way of life. Of Christian Prayer.

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What then is Christian Prayer?



CHRISTIAN PRAYER (is not The true definition of Christian Prayer.
a bablinge of many wordes, or much
talke, as Christ in Math. 6. sheweth,
that the hipocrites falsely supposed:)

but, It is an inwarde groning of the heart, wherby
the minde of man is lifted vp vnto GOD: And cy-
ther geueth thanks vnto him, for benefits (through
Christe) receyued: Or requireth somewhat in the
name of the onely Mediatoure Iesu Christe, surely
perswadinge himselfe to bee hearde of God.

Moses prayeth, his handes beeing lifted vp vnto
Heauen, no moouing of his lippes beeing seene.
For, hee cryed in heart, and the Lord answered
him saying: VVhy cryest thou vnto mee? And
Dauid sayth: Vnto thee (O Lorde) haue I lifte vp
my soule. By these two examples it appeareth,
that true prayer is not a bayne nopsle of the lips:
but a feruent groning of the heart, requiringe
helpe of GOD.

To what ende then doe wee vse a rectfall of
wordes, wee bende the knees, knocke the brest,
and in the time of praying, lifte vp our eyes vn-
to Heauen? Wee vse these outward gestures,
that the heart of man may bee stirred vp to pray
earnestly: that our cogitations maye bee the
more bente, to the requiring of the things: that
GOD, with soule, and body togeather might
bee

bee honoured: and that publiquely, (with body, and mouth) wee might professe our fayth in **G O D**. Wherof Augustine sayth: Although the inuisible will of him which prayeth be knowne vnto God, neyther needeth hee any tokens to open the minde of man vnto him, which knoweth the speaking of the heart: yet notwithstanding, man vseth the voyces, and members of his body, that by prayinge in such sorte, the affections of man maye grow the more humbler, deuouter, and feruenter.

How is the heart of man in the time of prayinge lifted vp vnto God? **That is doone (as it were) by two winges: of the which two, one is THE CONSIDERATION OF THE MERCY OF GOD, the other is, THE SVRE CONFIDENCE IN THE MEDIATOVRE our Lorde IESVCHRISTE.**

The two
winges
wherby wee
are lifted vp
in prayinge.

The Consideration of the Mercy of God consisteth in this, that **G O D** himselfe hath commaunded this worshipping of Inuocation, and hath promised, that hee will heare them which call vpon him: and also (after his hearinge, and Delpueraunce) requireth thankfulness.

These three pointes are ioyned together in the saying of the 50. Psaline: Call vpon mee in the day of tribulation (that is the Commaundement) And I will deliuer thee, (the promise of hearinge) And thou shalt glorifie mee, (whereby thankfulness is required). Therefore, when wee pray, wee must not only haue respect to the Commaundement, and promise of **G O D**: but wee must also thinke vpon thankes geuinge, which consisteth

consisteth in yeelding obedience vnto God.
 Hereby it is euidente, that whosoeuer prayeth,
 keepinge a purpose to sinne: the same may not
 thinke, that hee shal obteyne any goodnesse: but
 rather, by his prayer to call vpon himselfe the
 plagues of God, for his vnthankfulnesse. For so
 sayth the Psal. 66. If I had inclined vnto wicked-
 nesse with my heart, the Lorde had not heard mee.

And in the 1. Iohn. 3. If our heart reprocue vs 1. Iohn. 3.
 not (that is to say, if wee bee free from an euill
 conscience and purpose of dooinge euill,) VVee
 haue trust to Godwarde, and whatsoeuer wee aske,
 wee shall receiue of him. James the 4. Yee aske,
 and receiue not, because yee aske amisse, euen that
 yee may consume it vpon your concupiscences.

Therefore, let the Christian which is about to
 pray, followe the rule geuen of Paule in the 2. of
 Timoth. 2. viz. Let euery one which calleth vpon
 the name of the Lord, depart from iniquitie.

T H E O T H E R V V I N G E wher-
 by in the tyme of prayinge, the heart of man
 is lifte d vp vnto **G O D**, is, **A S V R E C O N -**
F I D E N C E, in the Mediatour our **L o r d e** * Or layed
Iesus Christe, which hath * geuen vnto his downe, viz:
Disciples this moste sweete promise: VVhat- in the 16. of
 soeuer yee shall aske the Father in my name, hee Iohn.
 will geue it you:

In this moste ample promise of Christe,
 two things are chiefly to bee obserued namely,
 the vniuersal signe (**V V H A T S O E V E R**) and
 the maner of Invocation, (**I N M Y N A M E**.)

The vniuersal promise is to be restreyned, to a

certayne kinde, that the sentence of Christe may bee this : **V**Whatsoever yee shall aske, (that is,) **W**hatsoever yee, beeing the **C**hildzen of **G O D** shall aske of your heauenly Father, (that may be profitable for your saluation, and Commoditie) the same hee will geue vnto you. **S**o **S.** Ihon also declareth the same, in the **1.** Ihon **5.** when he sayth: **V**Whatsoever wee shall aske **A C C O R D I N G E T O H I S V V I L L**, hee heareth vs. **F**or, it beeseemeth not good **C**hildzen, to require any thinge of their Father, which might bee contrary to the fatherly will. **F**or, if a sonne doth require of his Father a **S**corpion, or a serpent, or, a thinge any way hurtfull, surely it is agaynst the will of a father, neyther will the father giue that thing, which the sonne requy-
reth. **L**et the **C**hildzen of **G O D** therefore, keepe these two rules: **T**he first is this: **V**When wee require of **G O D**, those good thinges, which we may vse cyther well, or yll: let vs aske those things, with Condition, saying: Graunt mee (**O** Lorde) this, or that thinge, (if it bee auayleable for mee,) and if it hinder not, those thinges, which are far more better, and excellent. **S**o in times past, the holy Martyres prayed, and wee also at this day, after the same manner, doo subinit our selues to the diuine pleasure: when wee pray agaynst, eyther pestilence, war, or other punishments of **G O D**: or beseech **G O D**, for the obteyning of health, and the necessities of this lyfe.

The seconde rule is this: **V**When wee desire of **G O D** those good thinges, which wee can not abuse:

buse: those things are to bee required without all Condition. Of this sorte of good thinges, are, The knowledge of God, the increase of fayth, true godlynes, patience vnder the Crosse, & other giftes like vnto these. The foundation of this rule, is, the knowledge of the will of God, who would haue al men to be saued, and come to the knowledge of the truth, as it is at large shewed befoze. 1. Tim. 2.

THE OTHER THINGE which I said was to bee noted, in that most sweet promise of Christ, is, THE MANNER OF INVOCATION, which is expressed when he saith: (In my Name,) that is to say, VVhatsoever yee shall aske in the knowledge, and Confidence in mee: the same, the Father will geue you, for my sake, which am your aduocate, intercessour, and Mediatoure, with my Father, and your Father: yea, the Father loueth you, for my sake, because yee are my members, yea rather, my brethren, and his adopted sonnes.

Furthermore, of what sorte the knowledge of Christe should bee, and what manner of Confidence, our confidence in him should bee, wee haue declared befoze: therfore, I will now, only giue adinonition of this thinge, namely, How wee should be affected, as often as we do heare this promise of Christe: (VVhatsoever yee shall aske the Father in my name, hee will geue it you:) For it conteyneth, both, manifolde Doctrine, holsoine adinonitions, and effectuell consolations.

The Doctrine is manifolde: For, first, it
 Te teacheth

teacheth, that all imagination of our owne woorthynesse, is to bee excluded from our prayers. For, when, wee praye in the name of Christe: wee acknowledge, Christe to bee only woorthy, for whose sake wee are heard of God. Moreover, wee learne a difference, betweene a Christian Prayer: and the prayers of all other sectes. For, Christian Prayer is grounded vpon the Confidence in the Mediatour: whom, forasmuch as prophane men doo not confesse, their praier is voyd, & destitute of al foundation.

The admonitions are these: that this manner of prayinge, admonisheth vs, of our blindness. For, when wee must aske in the name of Christ: it is not to bee doubted, but, that those thinges are very great, which must bee asked. Wee must therefore open our eyes, and looke diligently about vs, what thinges publicly, what priuately, are greuous vnto vs: what inwarde, what outwarde, what Corporall, what spirituall thinges are lackinge: that in all these thinges, wee may lifte vp our heartes to our most mercifull Father, and aske of him, in the name of our Mediatour I E S V C H R I S T E, surely, and without doubt, trusting, that he wil giue vs those thinges which are necessary for vs (so that wee praye in a firme fayth,) and that those thinges which wee require, may be holmesome for vs, as it is already sayd.

The Consolations are: that this manner of praying comforteth those which praye, agaynst two most great impedimentes, of Inuocation: namely

namely: Fleshly Distrust: and, Our owne vnworthynesse. For, vnlesse when wee pray, we were stayed vpon the confidence of the Mediatour: our Fleshly distrust, (which the remembraunce of the manifolde sinnes of our whole lyfe, dooth augment) would feare vs away from praying, and wee should all the sorte of vs, be easily subdued, beeing throwne Downe prostrate with the consideration of our vnworthynesse, who of our selues are vnwoorthy to come into the presence of **G O D**, but the confidence in the Mediatour, healeth these maladies. For, it both ouercometh fleshly Distrust, and boasteth not her own woorthynesse, but the woorthynesse of Christe. Hereunto apperteyneth that sayinge of Paulc Rom. 5. By fayth we haue peace with God, through our Lorde Iesus Christe, by whom also wee haue access, through fayth, vnto this grace, wherein wee stande. &c

With these thinges notably agreeth, the answer of our Lorde, geuen to the Woman of Samaria, in Iohn 4. For, so hee sayth: The hower cometh, and now it is, when the true woorshippers, shall woorship the father, in Spirite, and in the truth, for such the father seeketh to woorship him. The Woman of Somaria thought, that the efficacy of Prayer, depended vpon the dignitie of the place: for, (sayth shee) Our Fathers woorshipped in this Mounteyne, and yce saye, that at Ierusalem is the place, where menne ought to woorship.

From this opinion, Christe calleth backe the Woman, and propoundeth vnto her, the true manner of wooshippinge, namely: That shee must worship the Father, in Spirit, and in the truth. When hee sayth, IN THE SPIRITE, hee maketh a difference, betweene that prayer, which proceedeth, onely from the mouth, and that which proceedeth from the Spirite: which Spirite worketh sayth in the heart of man, wherupon dependeth and from which proceedeth, true adoration. When hee sayth IN THE TR VETH: he interpreteth two old figures: the former of the mountayne, in which Iacob prayed: the latter, of the place, which was at Ierusalem and was called THE PROPITIATORIE. For, that Mountayne of Iacob did put vs in minde, that when wee praye, wee should not respecte anye Dignity of places in the worlde: but, that (from all the lowe valleyes of this world) wee should lifte vp our heartes, vnto the Hilles, that is to say, vnto Heauen. And Christe willethe the same thinge, when hee commaundeth those that praye, to say: Our Father which art IN HEAVEN.

The latter figure Christe expoundeth, when hee sayth: They shall wooship the Father IN THE TR VETH. This Trueth is set against this place at Ierusalem, which was called THE PROPITIATORIE. For this place was a figure of the true propitiatorie Iesus Christe our onely Mediatoure, without whom, there is no entraunce open for anye to enter into the
Holy

Holy of Holyes, that is to say, into Saluation, and lyfe everlasting. By this reason is also excluded from Christian prayer, all hypocrisie, and therewithall is necessarily required, true, and feruent Zeale of minde in the time of prayer: so that there must bee a consonancie, and agreement of the heart, and mouth, that the one say or speake not otherwise thā the other thinketh.

Thus it is shewed, that THE FEARE OF GOD, is the beste keeper of fayth, and of a good Conscience in vs: as beeing that thinge, which studiously auoydeth Sinne, obeyeth the Commaundementes of God, diligently bewareth the Deceiptes of the flesh, the worlde, and the Deuill: and, (beefore all thinges,) seeketh (in these manifolde Daungers of the worlde,) helpe at the handes of G O D, by earnest, and Christian prayer: and, by this meanes, perseuereth constaunt vnto the ende, (that is to say) endureth so longe, vntill G O D calleth vs from this vale of misery, and receyueth into Heauen to himself, the soules of the godly, which depart from hence, in the inuocation of Christe: their bodyes in the meane season restinge in the duste of the earth, subiect to corruption, in testimonye of the iuste Iudgemente of God: which shall rayse vp agayne our bodyes in the last Day, and (beeing agayne restored to their soules) shall quicken them, that we his Childzen may enioy eternall lyfe: and beeing finally taken awaye from all chaunges, and daungers of this world, may remaine in perpetual ioyes, with the Lord,

and our only Sauour I E S V C H R I S T,
to whom, with the ffather and the holy ghost,
bee prayse, honour, and glory for euer, and euer,
Amen,

These thinges I purposed to write, of the
principal poyntes of our religion, for their sakes
which do vnderstand, our common Language.
Which I also will to remaine, in place of the
Confession of my fayth, and Doctrine, which I
haue taught, and professed in this Schoole of
Hafnia, about the space of 30. yeares. I bee-
seeche the Christian Readers, that of this, and
other my writings, they would iudge, not by
the quarellings of vblearned, & proud spirites,
but by the woord of G O D.

G O D bee mercifull vnto his Church, and
with clemency turne away the dissentions, and
corruptions of the pure Doctrine, and assist vs
all with his holy spirite: by whose assistaunce,
wee may in such sort daily increase in the know-
ledge of the true God, in fayth and newnesse of
lyfe: that in the last Day wee may bee founde in
the number of the elect children of God, through
I E S V S C H R I S T E our Lorde, Amen.

